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THE subject of this article is of much deeper interest than the single publication, whose title we have placed at its head. We are about to direct the attention of our readers not merely to one of the several works which have already emanated from it, but to the formation and existence of the Cambridge Camden Society itself; a society of which we may well say, that if its continued character equals the spirit of its foundation, and if its future deeds fulfil the promise of its earliest proceedings, it will be among the most useful handmaids of the Church in this land.

The Camden Society originated, about two years past, in a few undergraduates of the University of Cambridge, who believed that they might usefully employ some of the leisure which even the assiduous pursuit of academical study allows, in the cultivation, theoretical and practical, of ecclesiastical architecture. Their object being to subordinate their exertions in this direction to their academical duties, they applied, among the first steps that they took, to such of the elder members of the University as might be expected to sympathize with them in their pursuit, and, at the same time, to stimulate and direct their exertions, and to give weight to their proceedings. The appeal was gladly answered; and eventually a society chiefly composed of the younger members of the University was constituted, whose rule it was to follow whatever there is of useful or curious in their avowed plan, without trenching on college duties,—and whose spirit, repudiating all opportunities of individual display, was to find its proper exercise in the silent though interesting pursuit of the ecclesiastical antiquary, never forgetting the respect due to the sacred edifices in which those objects were to be pursued, nor the high end to which they might ultimately and occasionally, if not immediately, be employed—the restoration of ancient churches to their pristine beauty, and the formation of a better taste in ecclesiastical design.

We must be allowed a few remarks on the obvious benefit of such an association. Within the University it is surely a great benefit, that a voluntary association of the students conducted on such prin-

ciples is in a prosperous condition ; a condition which would make it an honour to any person, whatever his eminence or rank, to be associated with its members. It is a great thing to substitute a sober and industrious application of the youthful mind to worthy external objects, for the vain and idle display of talent, real or apparent, in debating clubs, where a selfish subjective tone of feeling is fostered by repeated encounters on an arena where the applause of many is the reward of an obtrusive and ready wit, however shallow and ill-regulated. The Camden Society would deserve the thanks of the University, if it were only for substituting a plan by which the objective faculties are educated and exercised to good purpose, for one in which an undue stimulus is offered to the subjective appetites. And without tracing the effects of such a society on the maturer habits of its members, places at a distance from the scene of academical pursuits will be something benefited. During the vacation months the country is somewhat thickly overspread with persons who are carrying the self-chosen studies of the University into the scenes of their more unrestrained pursuits : and though we would by no means underrate the importance of the study of the works of nature, of natural philosophy, and physiology, which are among the favourite pursuits of more liberal youthful minds, yet these must, at least in some respects, yield in interest and use to those which occupy the busy vacation of the members of the Camden Society. The sketch-book and note-case, the tissue paper and lamp-black, of the ecclesiastical antiquary form a more interesting travelling equipage, with the promise of greater ultimate good, than the vasculum and pocket microscope of the botanist,—the net and forceps, the spirit bottle, the cork boxes and pins, of the entomologist,—or the hammers and fustian jacket of the laborious geologist.

And looking to more distant results, we can scarce overrate the benefit which will be afforded to society, if many who are growing up into the most influential of our fellow-countrymen are directed to better pursuits than those which have done too much to spoil what ought to be one of the noblest of human beings—the country gentleman of England. A tour of our cathedrals, or a visit to the churches of a single county, would surely do more to form a useful citizen, and a useful member of society, than six weeks' grouse shooting in the highlands, or a winter's fox-hunting in Leicestershire.

We have yet another view—and it is a much deeper one—to take of the character of the Camden Society, and its influence in the University. Self-education, the most influential and the most hazardous part of education, is already working, with its first fresh energies, on the minds of those who are entering upon their academical career ; and it is working with the greatest power, for good or evil, in those who are destined, by their intellectual force and activity, to occupy important stations in after life. In many cases this spontaneous movement takes a vigorous bent, and one in which it will direct the faculties and energies of the whole man through life,

independent, or nearly so, of the rigid academical course. Now, it would be wrong to keep out of sight the imperative duty of every man,—whatever his future prospects, whatever his rank, however great or however small his talents,—to adhere, so long as he is under authority, to the studies which that authority appoints; yet it would be vain to deny that many high characters—very high characters in the main, though not in that particular the highest—have laid the foundation for much usefulness, while they have fallen upon somewhat extrinsical studies and pursuits, during their academical course. Here, then, is a study—the study of ecclesiastical architecture—occupied in noble objects, and altogether qualified to cultivate and exercise the highest intellectual faculties, while it subordinates them to a higher end than any which is merely intellectual—to religion and the service of God. Here is a pursuit which must be highly important at all times, and which promises to be especially so at present, while a high ecclesiastical and even a pure theological feeling is seeking an apt expression in the worthy designs of churches. Here is a pursuit in which it were well that many high and active minds should be engaged for present recreation, and a channel into which their self-directed energies may so wander, as to bear with them fertility and a blessing, instead of the curse which ever attends frivolous pleasures, and low or mischievous pursuits.

This warning, however, we would distinctly and solemnly record: that no person who neglects the real and stated duties of his academical career, will pass through life without bitterly regretting his criminal negligence; that is, unless he sinks into a mere intellectual and moral cypher, desiring nothing, and therefore regretting nothing, which a rational and accountable being ought to desire and regret. The christian rule of duty, that every man shall do what his hand findeth to do with his might, will ever be vindicated in those who neglect it during the course of their pupilage; their sin will find them out in the disadvantage at which they will be placed in a thousand positions, where no present labour will make up for their former idleness. They will learn, when it is too late, a deep consciousness, that education, in the best sense of the word, (education involving discipline and restraint, and an ordered course, as well as the mere acquisition of knowledge,—involving a formation of habits, as well as the cultivation of tastes,)—that such education cannot be superseded by any fruits of youthful application, industrious without direction, and excursive without restraint. Education will not form an ordinary youth into a high intellectual character; but without it the most extraordinary talents will fall short in real greatness of a very inferior mind, which has submitted from a sense of duty to that direction and restraint which are to every individual student the ordinance of God for the time being.

But we are carried too far by the importance of this digression. Among the tangible first-fruits of the society is the series of illustrations of monumental brasses mentioned at the head of this article.

Perhaps we are wrong; but it does seem to us that there are objects of more interest than brasses, which might have had priority in the society's proceedings. Brasses are, perhaps, the most uninteresting of all sepulchral memorials, and the least worthy of note, or of restoration to favour. Many of them have great beauty of execution; but the thing itself, let it be ever so well designed and executed, is not, when compared with the recumbent effigy, a beautiful thing. Only turn to the drawing of the tomb of Sir Roger de Trumpington, at the end of No. II. of the society's illustrations, and observe how meagre is the effect of the figure as it there appears, in comparison of a recumbent figure in full proportions. The altar tomb seems to petition for a more appropriate occupant; and in these days of a reviving taste, the petition ought surely to be heard; yet we are sorry to see some indications of a tendency to the revival of brasses, as sepulchral memorials. We hope that nothing which the Camden Society does will encourage this tendency; meanwhile, we admit that there are some considerations which recommend monumental brasses above most other things to the notice of the ecclesiastical antiquary, and which add peculiar interest and value to any publication in which representations of them are given. For instance, they are capable of being transferred to paper without the chances of error in an unskilful or hasty drawing; and they have been, and still are, from their value and facility of removal, very liable to be destroyed, so that it may be well to have as many of them recorded as may be, while they yet remain.

The author of the "introductory remarks" to the first number of the Brasses, suggests other benefits to be derived from the illustrations which he ushers into the world. He puts into the mouth of the utilitarian of the present day the question, "What is the use of the collection and description of monumental brasses?" His answer we shall give in his own words, only observing, that it rather savours of the utilitarianism which the author appears to disclaim.

"It is evident, that from no other source can we obtain so clear an insight into the costume of past ages. We are in no danger, if we apply ourselves to this study, of falling into inconsistency and confusion. The crusader who bled under the walls of Acre, the victors of Cressy and Poitiers, the knights of Agincourt,—all of them will rise before us as they really were; we shall then trace the gradual deterioration of armour through the chieftains who strove in the wars of the Roses, to those who glittered on the Field of the Cloth of Gold. Then another series will commence: we shall see the cumbrous armour of the time of the first James give way to the sturdy buff jerkin and jack-boots of those who fell for our martyred sovereign, or to the sad-coloured Genevan cloak and steeple hat of the rebel Puritan.

"From the same sources, too, we shall be able to paint many a scene in which ecclesiastics have borne a principal part.

"Thomas à Becket, as he defied King Henry at Woodstock,—as he fell before our Lady's altar at Canterbury; the Abbot of Inchaffray, as he gave the absolution to the Scottish host at Bannockburn; Wolsey, as he issued from his palace of Whitehall; Latimer, as he preached at Paul's Cross; Laud, as he went to his martyrdom;—all will start up before us in no fancied or unreal costume. The merchant of bygone centuries, in his long-flowing

robe faced with miniver and his gypcière, and the civilian in his appropriate gown,—these, too, will be added to our pictorial stores. And another and a fairer list yet remains. The queen of love and beauty at many a forgotten passage of arms, whose name is now unknown, or only recorded in the short memorial of a legendal brass; sovereigns who, like Eleanor of Castile, hazarded their lives to preserve their royal husband; like Margaret of Anjou, took up arms to defend his throne from rebels; or like Philippa of Hainault, to guard it from foreign enemies;—these will be ours, to reproduce as they actually existed, and to reinvest with what they, doubtless, would have considered as no mean or unworthy subject of meditation and care. Surely, if the study of brasses enabled us only to do thus much, it would be a pursuit well worthy of time and of labour."

We think, too, that there is some little deficiency in theological depth in the way in which the inscriptions on brasses are made to deepen the impression of abhorrence which we may feel for the popish doctrine of purgatory. There is much truth, however, in the assertion that,

"The puritans, in their frantic ravages, were actually destroying memorials against, instead of exterminating vestiges of, Romanism. What we have lost by these means in the beauty of our churches, in the feeling of sanctity which previously attached itself to them, and in the sources of our ecclesiastical and civil history, is incalculable. But too many, who can turn with horror from their proceedings, do in effect too closely imitate them. For whether a church is destroyed by violence or neglect, whether a brass is torn up as superstitious, or allowed to be stolen as worthless, matters little in the effect produced."

Still, however, admitting many of the uses mentioned in the introductory remarks, and wholly disallowing none of them, we might, perhaps, suggest a more profitable application of that portion of the funds of the society which is devoted to publication. What, for instance, while the public feeling on the subject of church building is so vivid as it is at present, could be more appropriate than a series of views, with plans and details, of some of the more beautiful of our ancient parish churches? A few works of this kind, in the hands of the members of the Camden Society, scattered as they are over the whole of the kingdom, might be the means of improving the character of many a newly erected church, or of calling attention to the judicious restoration of many an old one.

The church of the little town of the same name (in sound at least) with the society itself, Campden, in Gloucestershire, offers itself as most deserving their attention, and would afford a beautiful and very useful series of architectural illustrations. Let us describe this church as it has left its impression deep on our minds from a cursory view.

Campden itself stands in the bottom of a valley, and the tower of the church forms a beautiful object in the landscape in every approach to the town. The church-yard is closely planted with limes, perhaps even too closely for the general effect of the church, though this is an evil of which we, who are writing in the murky atmosphere of a large town, will not very loudly complain. The church consists of a nave and two aisles, with a large and beautiful chancel, and a lofty tower. The whole edifice is highly elegant, and there are some

details which are not only beautiful but curious, and almost unique. That which is most worthy of attention is the continuation of the clerestory over the eastern end of the nave and above the chancel. Another peculiarity is the way in which the panelling of the tower is made to extend down through the great western window, (forming a disengaged shaft, outside the aperture of the window, from the top to the bottom,) instead of being discontinued above the top of the window. This arrangement is analogous to one not very rare in the continental cathedrals, and found also in the beautiful west window of Dumblane cathedral, which is nothing less than a double window, the outside, and open one, answering in all its mullions, transoms, and tracery to the interior and glazed one, while there is a clear passage between the two. The effect, when this is carried to the extreme of a double window, is very rich, though scarcely, perhaps, sufficiently so to justify the profuseness of expenditure which it involves.

Other details well worthy of note in Campden church are the eagle, and the rich and curious monuments; all of them, however, if we rightly remember, of a barbarous age—that is, during and after the reign of Queen Elizabeth. And we regret to say, that this church affords many instances of those most injudicious repairs and *improvements*, to the heinousness of which it is a worthy object of the Camden Society to call attention. The font, at the west end, has actually been divided down the centre to make way for pews; and the old wooden roof has been covered with a flat plaster ceiling. Yet, with these barbarisms, Campden church is still an exquisite specimen of the architecture of Henry VII., or about that time, and might afford a model for a parish church of moderate size.

The great beauty of Campden church, and the accident of its name, warrant, we are sure, the mention which we have here made of it, as affording apt subjects of illustration by the Camden Society.

There are also some inquiries into the curious literature connected with ecclesiastical design which would appropriately and pleasantly occupy the members of the society; and these they have opportunities of prosecuting in the university library, which many in the more remote provinces must long for in vain; such are, for instance, the symbolical arrangement of churches as indicated in the works of the ancient ritualists;* and the foundation, the rules of art, and the methods of designing and working of the free-masons, unless, indeed, these have utterly perished. Incidentally, perhaps, something might be collected; though, doubtless, any thing like a set treatise on the subject will be sought in vain.

* By way of showing into how minute points the symbolical arrangement entered, we may notice the preference of the weather-cock over every other form of vane, signifying that we ought to *watch* as well as pray. Curious instances may be found in St. Æthelwold's Benedictional, an illuminated MS. of the tenth century, (see *Archæologia*, vol. XXIV., plate at page 116,) and in the very ancient seal of the monastery of Christ Church, Canterbury, engraved in Dugdale's *Monasticon*, vol. i. This use of the weather-cock might suggest an addition to the "*Church scheme*," of the Camden Society.

But it is somewhat ungracious to speak of what may be done, when so much has been done already. Among other things already effected may be mentioned, the restoration of the font at Coton, near Cambridge; the uncoating of the Saxon tower of St. Benedict's church in Cambridge; the opening and repairing of the beautiful windows of Sandiacre church, Derbyshire, and of the collegiate church of Howden, Yorkshire. The late fire at York Minster gave the society an opportunity of displaying its liberality and exerting its energies, in a donation of 50*l.*, and the collection of other subscriptions by the individual exertions of the members.

There are also two or three little works which have proceeded from this society, such as, "*Hints on the Practical Study of Ecclesiastical Antiquities*," and "*A few Words to Churchwardens on Churches and Church Ornaments*," which are very opportunely given to the public at this juncture; but we expect that the Transactions, of which the first volume has already appeared, though it has not yet come under our notice, will present the best memorials of the society's literary labours and researches into the state and antiquities of churches.

And now we will throw together a few hints on such subjects as are naturally suggested by the notice of such a society as that of which we have been speaking; and which, indeed, are just such as we may suppose would arrest the attention of one of its members, as he made his visit to the several churches in his neighbourhood.

There is, perhaps, no part of the furniture of the church which is better worthy of note than the font; none which affords so frequent occasions of rejoicing to the curious visitor of churches; and none, alas! which, on the other hand, so often calls forth the sad lament of the pious churchman. Often does the font remain as a memorial of the more ancient condition of a church which is almost entirely destroyed in its architectural effect by modern *improvements*;—and then bright is the smile with which it is descried, in its hoar antiquity, in the far western corner: but too often a new and wretched contrivance has replaced the ancient massive basin with its rude figures; and, perhaps, a neighbouring farm-yard contains the desecrated treasure, too sad a sign of the neglect into which sacred things have fallen. Sometimes fonts have been replaced which have long lain thus neglected, or worse than neglected; and it would be a sufficient reward to one who really loves the church, and in its measure whatever belongs to her and her holy offices, if a happy accident or a careful search should enable him to replace some relic of Norman piety on its ancient pedestal. Sometimes, however, instead of being restored to their right position in the sanctuary, old fonts, and other ornamented parts of churches, are promoted to the high honour of decorating the garden or hall of some *soi-disant* virtuoso. We could direct our readers to one enclosure, in which are collected together (besides such comparatively trifling matters as divers specimens of stained glass,) three fonts, a piscina, and two figures, from Beverley Minster. This case is no otherwise singular than in the extent to

which the perverse appropriation of sacred things, of the ornaments and furniture of the house of God, to private use and ostentation, to the whim and fancy of a tasteless individual, has been carried. We should hope, however, that there is the prospect of things which are thus collected together being in a great majority of instances restored to their places; that they will certainly at some time or other fall into hands with the good feeling and genuine taste to place them again where only they ought to be, and where only they can be ornamental in the best sense; and that even the collectors of such things, having obviously some sort of veneration for them, may only require to have it directed aright, and that then they will act upon a better principle.

We should think it almost superfluous to note the importance of care to prevent the new *improvements* of old churches from becoming wretched disfigurements; but really we often see an expenditure, liberal enough to produce excellent effects, so misapplied for want of a very little knowledge in such matters, that we cannot help looking forward to the appropriate renovation even of the more minute parts of the most retired churches, as among the good effects which are to be expected from the labours and researches of the Camden Society. One can scarce pass through half a dozen villages in succession in any part of England, without being shocked with some incongruous addition, or some vile restoration, which destroys the character of the whole building.* One effort to beautify, however, has done good service in its results, though most barbarous in itself. The continued coatings of whitewash with which the interiors of some churches have been covered, have in some instances preserved the beauties which they have concealed; and, as if they would hide them only from generations which were not worthy to look upon them, they are continually revealing the graces which they have guarded to the more discerning eye of the present generation. Thus, fresco-paintings,† carvings, mouldings, even whole arches, piscinas, and the like, are being daily discovered and restored, and many churches are beginning to wear something the appearance which they had in the days of their founders. We are persuaded that by its influence, direct and indirect, the Camden Society will greatly multiply such instances.

* It is very much to be wished that incumbents or churchwardens who are desirous of effecting real improvements and judicious repairs, would seek the aid and advice, which we are sure would be readily afforded, of the *Cambridge Camden Society* or of the *Oxford Architectural Society*. It cannot be too carefully inculcated, that the smallest and plainest ecclesiastical building is worthy of sound and judicious repairs and additions.

† With respect to paintings in particular, it may be questioned whether any direct efforts to preserve them could have succeeded so well as the barbarous effort to reduce every thing within the church to an uniform white. The colours have been perfectly retained in many instances, under the safe keeping of plaster and whitewash. The monument of John de Sheppy, in Rochester Cathedral, from which whole cartloads of lime were removed, and the large fresco of the Last Judgment, in the church of the Holy Trinity in Coventry, are good examples of the strength of colour which remains after the whitewash has been removed.

Yet it is astonishing against how uncongenial a spirit this kind of reform has to make its way. There is in some instances an absolute repugnance to have a beautiful church, which not only checks a liberal expenditure, when the money has to be collected for the purpose, but which absolutely diverts the funds appropriated to the maintenance of the sacred fabric to other purposes, and will scarce let a small proportion be employed as it ought to be. There is a beautiful village church in Gloucestershire which too sadly justifies this remark. The facts are these :—land was left for the maintenance and repairs of the church; the fund hence arising amounts now to 180*l.* per annum, or thereabouts. This is too large a sum to be expended in that kind and measure of maintenance and repair which can be exacted of churchwardens and defrayed by a compulsory rate; and as it seems never to have entered into the heads of the feoffees in whom it is vested, that the pious granter of such a sum could contemplate anything more than the parish must always be bound to do, they referred the matter some time past to the Court of Chancery, and (will it be believed?) a decree of the court permitted the surplus money to go towards the endowment of a school,* and to be expended generally for the benefit of the poor. This was a tolerable, or rather an intolerable submission to the unecclesiastical feeling of that day; but, as might be expected, the feeling having still degenerated, this very handsome fund has become almost wholly alienated from its purpose, and the church for many years was not in the least benefited by it; for this permission to use the surplus for purposes which the donor never contemplated, led to the whole of the fund being expended on the poor, and the church was overlooked, except so far as those repairs went which must have been done by a rate had no fund existed.

Now the time is rapidly approaching, at which the public feeling will be as strong in favour of the right application of this fund, as it has been hitherto against it; but when this is demanded of the feoffees, they will not find it so easy to comply as it was to yield to the former feeling: for the church suffered and was silent; the pensioners whom they have gathered around them to receive that which is not theirs to give, will loudly resent it, as a spoiling of their goods, if they have to forego their present alms. Let us hope, however, that justice may take place gradually, and without much trouble to any. The judicious management of the late curate of the parish† originated

* The school-house attached to the south aisle of the church is so barbarous in its design as to destroy the effect of the whole building, from whatever side it forms a part of the view. It was no part of the maintenance of the church, forsooth, to defend an aisle of the fourteenth century from the contact of a nameless combination of square windows and battlements! Nor did it ever occur to the feoffees of the trust land, that it would be justifiable in the repair of the north aisle to maintain the original elevation of the roof, and to leave the east window in its proper proportions! At present the upper part of this window (it is a very good decorated window) is cut off on the inside by the lowered roof. This in a church with a large fund for maintenance and repairs!

† Rev. H. A. S. Atwood, now vicar of Ashelworth.

an upward movement, which may probably advance ; and then, in a few years, Mickleton church may be one of the most complete and beautiful little churches in the kingdom.

It can hardly be necessary to say, that in this and the like cases no blame attaches to the present board of trustees individually. They may be personally most desirous, and doubtless in many cases are, to act upon a higher principle ; but they are in some degree concluded by the acts of their predecessors. It is, however, much to be regretted that an endowed society (which every such board is) does not always exercise the influence which their position gives them of maintaining the highest principle, by acting up to the intentions of the founder.

We regret that other indications are not wanting of the low tone of feeling in whatever relates to the structure and decoration of churches ; and we are especially sorry to have to note one in the regulations of a society of so great influence, that we should fear it might perpetuate the evil, if we did not believe that the evil cannot be perpetuated much farther, so strongly has the tide of feeling set against it. But we will state a particular case, and it is not an imaginary one. The Church Building Society makes a grant of 120*l.* towards the repairs of a church, on condition that all non-essential parts of the fabric be removed. It happens to be a church in Devonshire, with one of those rood-screens of which there are many fine specimens in the same county. This is to be held a non-essential, not only a thing not to be erected where it does not exist,—we might excuse a society for withholding a grant part of which was to be so applied,—but a thing to be taken down, before the Society's grant can be received. The clergyman protests ; the bishop supports him in his determination to retain this non-essential ; the archdeacon is of the same opinion, but is shaken in his judgment, and inclines to allow the screen to be transferred to the front of the singing gallery. The Society has power because it has money : but in this instance, we confidently predict that the *non-essential* will remain ; though we do *not* predict that the Society's grant will be made, though probably nine out of ten of those who, as directors, hold themselves bound to such a rule, protest against it in their hearts, and apply it with deep regret. Meanwhile 120*l.* will not be wanting, when it can save a fine screen, and can read a lesson to the Society of a state of feeling in such matters, by which their regulations must be modified.

It is obvious that such general remarks as we have here thrown together might be multiplied *ad libitum*, and that particular examples, which are valuable only as they represent a genus, might be heaped together without end. We trust, however, that we have done enough to direct the attention of our readers to the very interesting and important subject of church building, decorations, and repairs ; not endeavouring to give anything like practical rules upon the subject, or even to suggest definite notions, but only to stimulate and to deepen a feeling which is not extinct, but only asleep, in the church, which has already displayed itself to good purpose all over the

kingdom, though at present with the indistinct perceptions and the unsteady purpose of one waking from a dream; and which will, we confidently predict, produce noble works, if not before the present generation has been numbered with the past, at least during the mortal sojourn of the next. Whenever this shall be, the Cambridge Camden Society will receive the thanks of the Church for what has been done, as it now receives the encouraging approbation of all good churchmen. We hope we may say to it without irreverence, for we look on it as a religious society, "Because of the house of THE LORD OUR GOD we will seek thy good."

The Jubilee Memorial; being the Sermons, Meetings, Presentations, and Full Account of the Jubilee commemorating the Rev. William Jay's Fifty Years' Ministry at Argyle Chapel, Bath. Bath: Bartlett. London: Hamilton and Adams. 1841. Pp. 200.

IF we were disposed to make our readers laugh heartily, the work before us would afford us abundant means of doing so. Such an absurd memorial of an absurd proceeding,—such absurd scenes, people, speeches, and things, were never, we should imagine, congregated together before, by any mountebanks, either on the stage or off it. It is the happiest specimen imaginable of that peculiar species of the sublime which is extravagantly ridiculous. It is a structure which the vanity of individuals has erected to commemorate their own folly. Nothing, therefore, would have been so easy as to have served up a light, amusing article, which should have tickled the reader's palate, and relieved the graver discussions through which our critical duties lead us.

And, to confess the truth, we did not escape the temptation so to treat the volume under review. But reflection satisfied us that such a course would, perhaps, be wrong, and that certainly it was not desirable. Ridicule is no test of truth; and even if it were, there can be no greater evil, in an age so irreverent as our own, than the use of jest and banter in things serious. There are passages in "the Jubilee Memorial" which must make the gravest smile; but there are many others, which, (as exemplifying the deceitfulness of the human heart, and the incalculable guilt of schism,) will, we hope, make even the most thoughtless pause and reflect. We cannot make such a volume a source of merriment; the subject is too awful, the contents too sad.

The hero of the work we are considering, is a Mr. William Jay, a person, we believe, of considerable talents, and very respectable character, who has been for half a century the preacher at a conventicle of the Independents, (called Argyle Chapel,) at Bath. Before offering any reflections on the contents of the volume, we shall briefly

give the principal events of this gentleman's life, as he has been pleased to exhibit them in his published discourse.

"I began preaching," says Mr. Jay, "before I was sixteen, and had preached nearly one thousand sermons before I was of age. . . . Our academy was at Marlborough; the state of the villages all around was truly deplorable. Our tutor, the Rev. Cornelius Winter, compassionating those who were perishing for lack of knowledge, sent (!) his students to address them very early, and when they would have been unqualified for larger and more regular congregations."

Of course. We must walk before we can dance. That "celestial creature, Cornelius Winter," was aware of this fact, and therefore sent his "boy preachers," (unqualified, by their own confession) to practise themselves in oratory and heterodoxy among the poor and uninstructed. "*Fiat experimentum in corpore vile.*" An illiterate population was a fine field whereon to expend the first rude efforts of heresy and nonsense. But why were these youths sent out *before* they were qualified? and *who* authorized "the celestial creature" to send them out at all?

"In some of those villages," continues Mr. Jay, "*I have preached down*" (happy phrase!) "many a live-long Sabbath. . . . We seldom encountered persecution. Upon leaving the academy I felt too young to undertake the pastoral office." (Alas! he had already presumptuously undertaken it!) "I therefore chose an obscure village to enjoy retreat, and to procure improvement. . . . My fixed salary was 35*l.* a-year, and board in a private family. But being then known, and not unpopular, I was frequently drawn forth to supply the neighbouring churches;" (what *can* this mean?) "and being ill-supplied with books, the design of my retirement was very imperfectly answered. I then met with Lady Maxwell, who engaged me to officiate in her chapel at the Hot-wells. There I was for nearly a year, not without proofs of acceptance and usefulness, as the place was filled and crowded. I was, therefore, pressed by her ladyship to take the oversight of the congregation. At the same time, having preached in Bath before and during the illness of my predecessor here, (who, with his dying breath, recommended me to succeed him,) I received an invitation also to settle in Argyle Chapel. . . . Some time after the acceptance of the call, I was ordained,—fifty years ago yesterday. . . . Without entering into the minuteness of any human system of divinity, (which I would not do for any people under heaven,) I engaged to preach Mr. Hervey's three R's, as they have been called, Ruin, Redemption, and Regeneration. . . . From these principles—and these *are* principles—I have never seen cause yet to swerve."—Pp. 34—38.

"The state of things," proceeds our autobiographer, "at my coming to Bath was not considerable, but it was encouraging;" (what is a *considerable* state of things?) "and there seemed to be an open door, and not only room, but a call for increased exertion. Our Baptist friends had a church, but it allowed no mixed communion. The Wesleyans had an *interest*, which was very prosperous; and there was a chapel belonging to the Countess of Huntingdon, which had been a great blessing, but it was *then* supplied by Episcopalian ministers *only*;" (the italics are Mr. Jay's;) "and the exclusion of other preachers who had laboured there before gave rise to a secession of persons who had been awakened, and converted, and edified, by their labours. This led, eventually, to the formation of the Independent church here; for the seceding members were encouraged by the Rev. Rowland Hill,—who through life ever took the liberal side of things,—to secure

a place, and act for themselves; which they immediately did. In the Church of England there was nothing which the evangelical clergy who visited Bath would, according to their views, consider the gospel; and none of them could gain admittance into any pulpit of the establishment here for many years after its settlement, except that of my respected father-in-law, who was then officiating at Bath-Easton, though his living was at a distance.

"The peculiarity, therefore, of my situation, influenced, in a considerable degree, my preaching and my ministry. I saw that the impression must be very much made in the pulpit; and I kept my eye, not only upon my home-hearers, but upon strangers, who at that time often peculiarly needed evangelical information, and who, if they obtained good, would carry it away and disperse it in their own neighbourhood. And I cannot but bless God for the number of persons who have made acknowledgments of this kind; and no few of whom were ministers, nor less than seven of these episcopalians. A church, therefore, of our own faith and order, seemed to be here desired. To this encouragement was given, not only by residents, but by visitors. One, in particular, from London, a banker, who nearly, if not entirely, at his own expense, fitted up the old Roman-catholic chapel, (which, for the glory of God, had been burned down in the Gordon riots,) and engaged, on his recommendation of a minister, to support him till the people were able to bear the burden. That house, now used by our friends the Quakers, proving too small, my predecessor, encouraged especially by Lady Glenorchy, who promised a considerable sum (which was lost by her untimely death), and others of his friends, was induced to undertake the erection of this place. When ready for use, that excellent man of God for whom it was erected," (our readers will observe it was erected not for *God*, but *man*;) "was too ill to open it, though he was present; I therefore performed all the services of the day; and as I was the first preacher in this place, so I have been the only pastor of this people."—Pp. 43—45.

Such is Mr. Jay's account of himself; and in order that we may not appear to keep back any of his merits, we should add, that attached to the volume before us is a list of his publications, which appear to be very popular,—one having arrived at the eleventh, and another at the sixteenth edition.

Now, fully admitting that amid the manifold chances and changes of this mortal life it *is* a very remarkable thing that Mr. Jay should have continued in his present position for half a century,—granting that his private character is unexceptionable, which we dare say it is, and conceding him high oratorical powers,—we confess that what appears to us to be the remarkable part of his character is his shrewdness, and his very clever manner of *managing* a congregation, held together by the loosest of all ties—the voluntary system. If the truth must be told, we feel convinced by every page of the work under review, that it was to this talent he owed his exaltation to the honours of an ultra-protestant canonization—a canonization far surpassing in profaneness any thing that has ever been alleged against the similar process at Rome.

But our readers will be impatient for some account of Mr. Jay's apotheosis.

It appears, then, that two days were set apart for this purpose,—

Sunday, the 31st of January last, and the Tuesday following, February 2d.

On the former of these occasions, a service of thanksgiving took place at seven o'clock in the morning, for what, with a happy defiance of concords, the writer of the volume before us describes as "the good which *talents* exercising a charmed influence over the heart and the reason, HAS accomplished since the ministry of this most successful and justly celebrated preacher commenced." At nine o'clock, the scholars belonging to the Sunday school connected with the chapel were assembled, and "books distributed among them, bearing an appropriate inscription commemorative of the event. An address was also delivered by the Rev. S. Nichols. At eleven o'clock, a public service was held in the chapel. The *introductory devotional engagements*," (these, we apprehend, are what old-fashioned people call *prayers*, and which seem to be now only looked on as the prelude to the *real* business in hand, namely, preaching,) "were conducted by the Rev. S. Nichols, and a most impressive sermon was preached by the Rev. William Jay."—P. 2.

The sermon is given at length; but although we have read it very carefully, we are at a loss to imagine what part (besides a neat and appropriate eulogium on the Rev. William Jay, by the Rev. William Jay himself, which, by implication at least, pervades the whole discourse,) would have produced much impression on the mixed multitude which on that occasion were assembled in the chapel, unless it were the following:—

"Even in matters of church order, and discipline, and attendance on the means of grace, steadiness is commendable. Inconstant hearers, now in their places, and now out of them,—one Sabbath here, another there,—rambling after novelties, and heaping to themselves teachers, having itching ears, no minister's care, no minister's comfort, and no minister's credit. Yet how many are there in our day mere birds of passage—spiritually, homeless vagrants, religious gypsies, who prefer the lanes and hedges to the rates, and duties, and privileges of the citizens of Zion."—P. 26.

So, then, there are "religious gypsies," folks who wander from chapel to chapel, in order to escape "*rates*," who like "to get what is good," but not to pay for it, among these gentlemen of very tender conscience! We are not surprised to hear it, and still less so when we find Mr. Jay strongly inculcating upon his audience, that "whatever a papist or protestant priesthood may avow, an effectual ministry is the most valid one."—P. 23. While Mr. Jay preaches such doctrine as this, *he* has no right to complain of religious vagabondism. Nevertheless, such a speech on such an occasion was remarkable, and no doubt *did* make an impression.

But to proceed. "At three o'clock in the afternoon another special meeting for thanksgiving and prayer was held, in which *the Rev. R. Penman*, of Yeovil, and *the Rev. J. Lewis*, of Wotton-under-Edge, assisted. At six o'clock in the evening the concluding service of the Lord's day took place. *The Rev. T. East*, of Bir-

mingham, occupied the pulpit, and delivered an animating and appropriate sermon." Bitter and heretical, we should have called it—but let that pass.

Here, then, on *one* Sunday, were *five* services to the honour and glory of Mr. Jay. If this be not a worshipping of the creature as offensive, not to say as sinful, as ever was exhibited by the most benighted Mariolater among the papists, it is only because we hear nothing of the "*ora pro nobis*." Now, let us put an imaginary case. We believe his Grace the Archbishop of York was elevated to the bench in 1791; his episcopate, therefore, (like Mr. Jay's self-appointed "*pastorate*,") has extended over half a century. Let us suppose, therefore, that on some given Sunday in the present year, his own glorious minster was made the scene of five such services as were exhibited in Argyle chapel, would not the mouths of all the dissenters in the kingdom be opened,—should we not hear a torrent of abuse against "*the hirelings of superstition*," as Mr. East calls them, "*and the awful popery of the establishment?*" Verily, there is truth in the proverb, that "*some people may steal a horse while others mayn't look over the hedge.*"

But Mr. Jay was not yet made a Mamamouchi,—we beg pardon, was not yet fully canonized. The preliminary steps only had been taken.

"On Tuesday morning, the 2d of February, 1841, a breakfast took place at the Assembly Rooms, Bath, in accordance with a proposal made by Mrs. H. Stothert, Mrs. C. Godwin, Mrs. Spender," and so forth, "*members of the church at Argyle chapel,*" . . . "*the arrangements of which were conducted with great taste, order, and satisfaction.*" At ten o'clock, *the Rev. J. Lewis* implored the Divine blessing in the large room," and somebody else "*in the octagon.*" And then, we suppose, those who had not breakfasted ate their breakfasts; the company amounting to 820 persons, some forty of whom were sectarian teachers of different denominations, and (alas, that we should have to confess it,) *one* of whom was a clergyman.

Of course we shall not be expected to enter into an analysis of the speeches made when breakfast was over. One feature pervades them all, and the same idea, offensive and distressing as we should have supposed it would have been to any humble-minded Christian, was repeated in the course of the day, *ad nauseam*.

"My dear sir," says Mr. East, addressing Mr. Jay, "*you will not enter heaven unexpectedly when you do enter it. There are thousands waiting your arrival. There is your Father, there is your Saviour, there is your master, there are your spiritual children,*" (p. 125); and he had previously talked of Mr. Jay's "*celestial coronation.*"—P. 78.

"Soon," observes Mr. Godwin, "*he will reach the blissful shores of eternity, thence beckoning us along, and shouting, 'Victory, victory, through the blood of the Lamb.'*"—P. 94.

"Mr. Jay," remarks Mr. Martin, "*has had joys, sirs; but what are those*

joys in comparison with the pleasures which are to come? My glory this day shall be, that Mr. Jay shall be never lost, that Mr. Jay shall never die. The jubilee shall not be confined to earth, but it shall extend to heaven; for angels and the spirits of just men made perfect shall unite with our joy and our expressions of gladness to-day."—Pp. 133, 138.

"A day is coming," says Mr. East, somewhat later in the proceedings, "when he (Mr. Jay) is to be glorified with the glory which the Father, through the Son, will put upon him: and who will witness that splendid scene? A ticket, easily thrown off, easily presented, and easily received, constituted the right of admission here to-night. My friends, are you prepared for that other scene which may burst upon glorified and damned spirits ere we are aware of it?"—P. 151.

Mr. W. M. Bunting, a Wesleyan preacher at Manchester, and a gentleman with a special contempt (natural enough in *his* case) for the apostolical succession, after speaking of Mr. Jay "as the spiritual *great-grandfather*" of John Williams, the missionary, proceeds to say, "He draws near to the glory which shall be revealed in him; and I pray that all who celebrate with him his jubilee on earth, may celebrate with him the *centenary* of his connexion with this church. We know where *he* will spend it."—P. 159.

Finally, Mr. Samuel Nichols, "grandson of the first deacon of the Independent church in Bath," while alluding to the not very extraordinary fact that Mr. Jay wore hair-powder in early life,* congratulates him on having thirteen companions (his grand-children, the offspring of his daughter, Mrs. Bolton,— "some of us love that woman," said Mr. Godwin,) "travelling with him to a higher and better world."—P. 171.

Now, with the sincerest wish and prayer that Mr. Jay may not come short of one jot or tittle of all that is here so confidently assured to him, we must take leave to say, that such fulsome flatteries on such a subject are very shocking. Had such language taken the form of aspiration, there would have been nothing improper in it, nothing which Mr. Jay himself might not have listened to without pain. As it was, Mr. Jay's distress and humiliation must have been in exact proportion to his piety; the nearer he really is to the gates of heaven, the less pleased would he be to have the subject so alluded to. The condition of an individual's soul to be made the matter of discussion and congratulation before a public meeting in that individual's own presence! What could be more trying, more offensive? Mr. Jay seems, however, to have submitted to this and other things with great patience.

The next stage in the proceedings was to present him with an address—"a chaste specimen of penmanship, written on fine vellum, surrounded by a richly ornamented border, and encased by Miss Eliza King in rich purple brocaded satin, trimmed with bands of purple velvet and silver lace."

* "Among my earliest recollections of childhood is the sight of my friend in the pulpit, his head then white, but not as now with the snows of age," &c. &c.—P. 167.

Then, better still, a silver salver; and, best of all, a purse containing 650*l*. "in a beautiful purple velvet bag, richly ornamented with silver cord and tassels, the production of Miss Titley."*

We think Mr. Jay's remarks in the course of the speech in which he returns thanks for all these fine things, about as shrewd a specimen of the art of managing a congregation as we ever met with. The skilfulness of the *flummery*, which is distributed right and left, and the cleverness with which he expresses his obligations to every body and everything in the world, is quite surprising, and shows very painfully how he must weigh his words whose bread depends on pleasing his auditors. The following little sally may serve as an example:—

"But what do I owe to those *ladies* who darted into this business, and who have shown (they are always combined in them) so much earnestness and taste in the arrangement of this festival? I never, indeed, despair of anything being done, and being done well, when it once gets into the heads, and the hearts, and the hands of females. My fair sisters (!) I am not indulging the language of flattery (!) My conscience bears me witness that I have always had a concern in private and in public to plead the cause of your sex; and you may take it, if you please, as a kind of testamentary avowal, that in a long and not unobserving life, I have always found females—like the dear afflicted one at my right hand—worthy of peculiar confidence, esteem, and praise." "I have only one thing more to add; I take this purse, and I present it to you, madam, (addressing Mrs. Jay, in whose hand he placed the purse, amidst the warm applause of the company), I present it to you, madam, who have always kept my purse, and therefore it has been so well kept. Consider it as entirely sacred to your pleasure, your use, your service, your comfort. I know this has been perfectly unexpected by you, but it is also perfectly deserved by you." —Pp. 102, 104.

In the course of the morning, speeches fell thick as leaves in Vallambrosa, from the lips of various teachers of various denominations. Of course they were, for the most part, in a strain which *we* and our readers wholly disapprove; but all that was *most* ultra-liberal, latitudinarian, and offensive, is to be found in a single speech—that of a clergyman of the Church of England, the Rev. J. G. Bedford, of Winchester. We are really ashamed to quote such a tissue of nonsense as this unhappy person talked, (or is reported to have talked,) and we can only wonder how it happened that so very ignorant a man could have been admitted into the Church, or that, with the opinions he maintains, he has not seceded from it. It is a satisfaction to find that he has "lived many years in retirement,"—that "he is unaccustomed to take part in public business, or to speak

* We observe that the chairman called this testimonial "a sweet intermingling of sentiment, of regard, and of love," because "in it, the peer of the realm, and the lowest mechanic, the *dignitary of the Church*," and a great many other people, "blend their offerings." Mr. Jay himself, too, (for these good folks while abusing the Church, are always proud of showing some connexion with it,) speaks of "the rank and office of some of the contributors in *Church and State*." No subscription list is given. We regret this. The public should know the names of these "dignitaries," if they are really such.

on public occasions ;" because it is a sort of guarantee that he is not in the *habit* of teaching people to despise the Church's authority under the Church's wing. We sincerely trust that nothing will ever tempt him again to expose himself. His infirmities, mental and corporeal, (as we gather from his speech,) are such as should ever prevent his quitting the obscurity of private life. We had marked divers passages in Mr. Bedford's speech, for the purpose of laying them before our readers ; but we refrain : and shall only entreat Mr. Bedford to study the ninth and eleventh canons of the Church, together with his own vows at ordination, and compare them with the doctrines he broached on the occasion alluded to.

We now come to the concluding ceremonies of the day, which are, we should imagine, (indeed, in the work before us they are confessed to be,) wholly unprecedented. Our readers are quite familiar with the notion of statues and pillars being erected to the *memory* of distinguished characters deceased, and occasionally such things are done to perpetuate a people's gratitude to the living ; but to raise trophies to the honour and glory of any *living* man, *in a place of worship*, is an act which for irreverence and indecency is, we believe, quite unparalleled. But this is what the Bath Independents have done for Mr. Jay ; and this is what Mr. Jay appears to have submitted to without the least remonstrance.

We wish we could present our readers with a fac simile of the frontispiece of the work which we are reviewing ; but as this is impossible we must attempt to describe it. The foreground of the picture is occupied by a prodigious structure, which, taking the height of the surrounding pews as the basis of our calculation, must be about five-and-twenty feet high. It consists of three stories, or stages,—the lowest, a panelled base, from the summit of which rises a round-headed arch, with two pillars on either side, surmounted by a deep architrave, frieze, and cornice, which last is again surmounted with a kind of supererogatory (if a popish term may be applied to an ultra-protestant pulpit) entablature, crowned with an ample cushion, handsomely fringed and tasselled. Behind, in the back ground, runs a gallery, shrouded with double rows of curtains in front, triple rows at right angles with them, and an organ in the distance.

Beside this preaching-tower, or, as the good folks of Bath call it, this pulpit, stands Mr. Jay's *pillar*, hideous in design, and hideous in proportion, "of Scotch granite, beautifully polished," and crowned with what looks to us like a teapot, but which is stated in the memorial to be a bronze lamp. As the pillar and teapot, or lamp, are stamped in gold on the exterior of the book, such of our readers as may see it lying on a bookseller's counter (for we apprehend they are not likely to *buy* the work) may judge for themselves.

This pillar being erected, "at the evening meeting in Argyle chapel," the inscription having been read, and the usual amount of speechification having followed, a "juvenile testimonial," with the presentation of a gold medal, and another silver salver, succeeds ; and

then while the idol is being shrined, or, to speak without metaphor, while Mr. Jay ascends the pulpit to return thanks for his pillar, &c. &c. the choir strikes up the anthem,—we are really shocked at repeating such profaneness,—

“Blessed is he that cometh in the name of the Lord!”

And then the chairman vacates the chair, and a grand selection of vocal and instrumental music, under the direction of Mr. Jacob Titley, (euphonious name!) is performed in the chapel, and finishes the evening's amusements with “very general satisfaction.”

We apprehend that any comment on such scenes as we have laid before our readers would be wholly unnecessary for *them*. We have here a picture of *one* extreme of the voluntary system,—the glorification of the preacher, and the preacher forced to submit lest he should offend his flock. The other extreme is neglect or persecution, beggary, and a broken heart.

And we do not think that the congregation at Argyle chapel,—the ladies and gentlemen who “darted into this business with so much earnestness and taste,”—are likely to be satisfied by any arguments of ours, that all which was not profane in their festival was very silly. We shall therefore say nothing to *them*.

Of Mr. Jay himself we would hope and think the best: we believe he is a man of unexceptionable morals, and we have always heard him spoken of as zealous according to his own views. At any rate, he is on the confines of the grave,—the hopes and excitements of this world must be fading from his view; party strife and sectarian clamour will be heard no more in the world to which he is hastening. *Perhaps* he has never hitherto reflected deeply on the *possible* guilt of schism,—the *possible* consequences of secession from the Holy Catholic Church,—the *possible* consequences of having assumed functions to which God has not called him. If such *should* be the case, we cannot do him a greater kindness than by imploring him to reflect on words of his own, uttered on this very occasion—

“Ah! perhaps if we knew *now* what will be hereafter revealed, we should be affected to distraction, and certainly conclude that God had not sent us!”
—P. 15.

NOTICES OF BOOKS.

First, Second, Third, and Fourth Books, (being a series of Reading-books for Schools,) published under the direction of the Committee of General Literature and Education. London: 1839-40.

WERE we disposed to enter into a minute critical examination of these volumes, both the object for which they are designed, and the circumstances of their publication, would be an abundant justification for our so doing. It is impossible to be too careful in the choice of books to be used in education; and when a body of persons come forward to act in the name of the Church it should only stimulate our jealousy the more. Again, the publication of these little books, synchronized with, or at least appeared to be the immediate result of that great educational movement which the National Society had the credit of commencing now more than two years since. These are all circumstances calculated at once to excite our expectations and our jealousy. It is not our intention, however, to submit the volumes before us to any very severe critical test: but as our readers may naturally expect some notice of them at our hands, we shall just single out two particulars: Are they, both in point of information and principle, calculated to satisfy the reasonable expectations of Churchmen? It is with much regret that we are compelled to answer in the negative. As a specimen of principle, (or rather want of principle,) we will take the "Second Book," and the chapter (which is the most promising) entitled "Our Native Country." It commences very naturally with describing the different integral portions of the empire; and then, by an easy sequence, proceeds to suggest certain topics of gratitude to the children's mind, that their lot is cast in so privileged a portion of the globe. Now, what does the reader suppose these topics are? A pure faith, an established Church, a well-balanced form of government, bodily and mental activity, a beautiful face of nature—these will doubtless suggest themselves to the mind: but not one of them is mentioned; the only thing for which the child is taught to thank God is, that "nowhere is there so much *comfort* and safety" as in England; and, strange to say, the "comforts" of our land are again, in the very next page, made the subject of congratulation. We should not have been surprised to meet with language such as this in writers recognizing the "greatest-happiness" principle of Jeremy Bentham, though they would have couched it in terms somewhat more philosophical. But can this be the teaching of the Church? Is it fitted to breed up hardy citizens or good Christians?

This, it appears to us, is in fact but one instance of a general lowness and vulgarity of sentiment which pervades the whole series. For example, has the writer to mention the mineral "tin," his taste leads him to record, for the edifying of the infant mind, that "pots for beer and porter are made of it, *because it is fancied that beer is of better flavour out of pewter*;" wild boar's flesh, and salmon, and "bright juicy rich pippins," in comparison with crabs, are recom-

mended to those who "love good eating;" and even in giving a little account of "birds'-nests," the *animus in patinis* peeps out again, for our author is off to China, to tell us how the inhabitants of that country have an odd taste for bird-nest soup! Or take another class of objections—why select such illustrations as "THE English poet, Lord Byron," or "the famous General Washington?" or why speak of "the castle of *the proudest lord*," as if all lords must be proud?

Look we now to the standard of intellectual or scientific excellence which the "Committee" displays. The third and fourth books open with the subject of Natural History; but, marvellous to relate, there is no attempt at classification or formal division whatever. Stories are told about lions, and Hottentots, and baboons: but who would think of dignifying such gossiping anecdotes with the title of "Natural History?" Whatever the Church pretends to teach, let it be taught well and systematically, and on right principles: so will the mind be improved, as well as the memory stored. Some degree of scientific arrangement is absolutely necessary in such a book; and a single volume might easily contain a brief outline of natural history, geography, astronomy, &c.; which, besides containing useful information, would serve to elicit any peculiar taste that might exist in different pupils. Such a book, in fact, has been drawn up by Chambers of Edinburgh, under the title of an "Introduction to the Sciences;" but, unfortunately, there is a chapter at the end, so full of the metaphysics of Scotland, and the neology of Germany, as to render it wholly inadmissible in an English christian school.

The faults of the books before us are certainly chiefly negative; but they are so numerous and important as to make us regret most sincerely that the Committee ever published them.

Ecclesia: a Volume of Poems. By the Rev. R. S. HAWKER, M.A.
Vicar of Mawcaston, Cornwall; Author of *Pompeii*, &c. London:
Rivingtons. Oxford: Talboys, &c. 1840.

HERE is a slight variety in the tendencies of our young poets. The influence of Wordsworth has, for the last twelve years or more, been obviously the dominant one in all that they have done; and especially in sacred poetry, to which, as being naturally of a reflective cast, his style is peculiarly adapted. But here we have the notes of Sir Walter Scott adapted to sacred themes, by a man apparently of remarkable accomplishments and elegance of mind, and of a finer ear certainly than the minstrel of the North seems to have possessed. The ballad style he has adopted almost precludes the meditative charms which we love in the poems of Keble or of French, but, on the other hand, it is well suited to Mr. Hawker's antiquarian turn of mind, for he is the poet of christian antiquities, and his lot has been cast in a choice neighbourhood for such a man,—far in the wilds of Cornwall, which seem haunted by many phantoms of a distant past, and which boast even a memorial of that antediluvian world of our ecclesiastical history—the ancient British Church.

We need hardly say more than we have done in giving the character of a volume with which the very slowest reader may make him-

self pretty intimate in a couple of days. We wish, however, we could, as a specimen of the work, extract the whole of a beautiful poem entitled "Minster Church." We must content ourselves, however, with the first of its Spenserian stanzas.

" Hang not thy harp upon the willow bough,
But teach thy native echoes one more song,
Though Fame withhold her sigil from thy brow,
And years half yield thee to th' unnoted throng;
Doth not the linnet her meek lay prolong
In the lone depths of some deserted wood?
Springs not the violet coarse weeds among,
Where no fond voice shall praise her solitude?
Happy that bird and flower, though there be few intrude!"

The following beautiful stanzas from the "Lady's Well," are sadly tarnished by the last line, which we have given in italics.

" It flowed! like light from the voice of God,
Silent and calm and fair;
It shone! where the child and the parent trod,
In the soft and evening air.
Look at that spring, my father dear,
Where the white blossoms fell;
Why is it always bright and clear,
And why the Lady's Well?
Once on a time, my own sweet child,
There dwelt across the sea
A lovely mother, meek and mild,
From sin and sorrow free."

Does Mr. Hawker regard the blessed Virgin as sinless? If not, and it is nearly inconceivable that he should, why express himself as if he did? Surely the public mind is in rather too excited and alarmed a state in regard to those views of church authority and communion which Mr. Hawker rightly deems true and important, to make it other than blameworthy needlessly to feed that excitement and alarm by even less censurable expressions than the one before us, which is calculated to occasion, we think, no unjustifiable uneasiness. Were it otherwise, were the English public disposed to acquiesce in such language, it would be all the more a reason for refraining from it. A more dangerous notion than this—that there ever has been a sinless human being, but One who is more than human, we can hardly imagine.

Should Mr. Hawker's poems reach a second edition, we hope he will expunge this line, or substitute the word *blame* for *sin*, the former being surely applicable, humanly speaking, to her who is "blessed among women." We must also request him to alter, in the poem entitled *Morwennæ Statio*, such a mode of describing the Saviour's death as—

" His mighty breast throb'd the last agony away."

Surely this is not in the spirit of awe with which we should always speak and think of the death of the Lord of Glory.

To pass to minor matters—Mr. Hawker is, as far as he goes, for the most part genuine. The only instance in which we are led to dispute the derivation of his song from nature occurs in the finale of a very interesting little poem, entitled "The Token Stream of Tidua-

Combe," which stream he traces from its source to its mingling with the ocean. The latter process he represents it as performing in the following manner:—

"Away! behold at last the torrent leap,
Glad, glad to mingle with the foamy brine;
Free and unmourn'd the cataract cleaves the steep—
Oh! river of the rocks! thy fate is mine."

Now, we never were in Cornwall, and therefore should be sorry to dogmatize on the practice of the rivers there; but as no one with which we are acquainted in other parts of the world enters the sea with a *header*, we should have been glad to have been assured in a note that the stream of Tidua-Combe does thus differ from the grand majority of its brethren.

Communio Fidelium: an Historical Inquiry into the Mode of Distributing the Holy Communion, prescribed by the United Church of England and Ireland. By the Rev. JOHN CLARKE CROSTHWAITE, M.A., of Trinity College, Dublin, &c. Oxford: Parker. 1841. 18mo. Pp. 129.

THE object of this little treatise is sufficiently explained by its title, and we have only to assure the reader that it contains the result of much learned research. Indeed we believe that no one is better acquainted with the history of our Book of Common Prayer, or has devoted more time to examining the early editions of it, which are known to differ materially from one another, than Mr. Crosthwaite. The improvement which has taken place in the theology of the Irish Church is among the most promising signs of the times. With the exception of Magee and Graves, scarcely a single name of note is to be found in her annals since the days of Usher, Bramhall, and Leslie. Now, however, we rejoice to say that the Church of that land can point to her native champions, who will not shrink from comparison with the most learned and orthodox divines on this side the Channel.

A Selection from unpublished Papers, by the Right Rev. William Warburton, D.D. late Lord Bishop of Gloucester. By the Rev. FRANCIS KILVERT, M.A., late of Worcester College, Oxford. London: Nichols and Son. 1841. 8vo. Pp. xx. 449.

THIS volume is calculated fully to sustain the high reputation of its author, whose works, we venture to predict, it will henceforth be deemed necessary to complete. Of the editor's part it may be truly said, that he has not been more fortunate in obtaining the materials than judicious in selecting and arranging them.

It is divided into five parts. The first contains the argument of a proposed seventh and eighth book of the Divine Legation, and an appendix to the ninth book—the second is devoted to correspondence on the Divine Legation with Bishops Sherlock and Hare, the Hon. Charles Yorke, and others—the third embraces general correspondence with Lord Lyttleton, Dr. Jortin, Ralph Allen of Prior Park,

Bath, whose niece Warburton married, Montesquieu, Sterne, &c. This part also contains the Bishop's speeches in the House of Lords on the prosecution of Wilkes—the fourth part has a Discourse on History illustrated from that of Lord Clarendon; and thoughts on various subjects, theological, critical, and miscellaneous—in the fifth, are two charges and eight sermons; two of which were preached before the king, and two at Lincoln's Inn. A short biographical notice is prefixed to the letters of each correspondent, and fac similes are given of the most interesting autographs. There is a frontispiece presenting a well-executed group of portraits of Pope, Allen, and Warburton, at Prior Park.

The most important part of the work is undoubtedly that which illustrates the Divine Legation. But the general correspondence is scarcely less interesting, and some parts of it are calculated to leave a far more favourable impression than is generally entertained of Warburton's temper towards his many opponents. His forbearance is shown in a correspondence with the Rev. Joseph Jane, who had addressed to him a criticism little complimentary, though evidently well-intentioned, on the dedication of the fourth, fifth, and sixth books of the *Divine Legation*.

"Am I strangely mistaken," says the writer, "or had you that poverty of spirit to which the first beatitude is pronounced; had you at heart, sir, that admonition of our Lord, 'How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only?'—did you not, in sad truth, love and study the praise of men more than the praise of God, when you gave way to all that train of thinking of which this is the close?" &c.—P. 165.

Warburton replied to this attack with dignity, and even with kindness. His answer is too long to quote, for it extends to seven pages. It is the letter referred to by Bp. Hurd in a note to Letter CXXIV., Warburton and Hurd's Correspondence, as not appearing among his papers. It thus concludes,—

"Thus, sir, whether the purpose of your letter was zeal to bear testimony to the truth; charity to advise me of my errors; or mere curiosity to know the bottom of my thoughts; I have endeavoured to satisfy you by applying myself to all these intentions; and have now only to add that I am, &c."—P. 175.

The result was a grateful acknowledgment from his correspondent, who seems not to have expected such a reply, and who had probably begun to suspect that his zeal had outrun his judgment.

From the correspondence we extract an amusing and well-told anecdote.

"When — went last to Ireland, he contrived, in order to secure himself a safe and easy passage, that the vane on the top of his house should be tied down to the east point. Do not think I tell you a flam; it is a literal truth. It was, I suppose, a family charm; he might have learned it of his ancestors, those Laplanders whom king Sweno transplanted into the North of Ireland to civilize the savage inhabitants. While this was carrying on between him and his weathercock, Sir John Dolben was just got out of a tedious illness, and wanted exercise to re-establish his health. But as he was to wait for mild weather, he would need be carried out every day into his garden to see how the wind stood. Unluckily no weathercock was in sight from thence, but —'s, and that still pointed east.

"The young ladies, his daughters, would by no means commit him to his exercise during that inclement quarter, so he was contented to wait for a change. But the vane, as well it might, continuing steady to its trust, and the weather growing warm, the old knight lost all patience; and complaining to a friend of this discordancy

between wind and weather;—I'll be hanged, said the other, if — has not been playing tricks with his weathercock; for I remember being with him the morning he went away; when a workman came down stairs, and assured the doctor he had 'made all safe.' This set them upon enquiry, and the spell the blockhead had clapt upon the vane became the jest and entertainment of the place."—Pp. 263, 264.

One more extract; from *Fragments of a Discourse on History*.

"Observable, that when Lord Clarendon speaks of the illegality of the court proceedings, he does not so much declaim against the wickedness and injustice of them, as show the folly, fruitlessness, and inconvenience to the ends intended. For this work being for the information of the crown chiefly, in future ages, he knew that they might be sooner restrained from an imitation by the ill consequences than by the injustice: and we must always have this end of Lord Clarendon's writing for the information of the Crown in view to judge rightly of this immortal work. When one writes for the information of the people, the best way is to press upon the justice and injustice of an action; when to the Prince, the convenience and inconvenience. This must be the key to Lord Clarendon's history. Unskillful men, not reflecting upon this, had made them condemn Lord C. of partiality to the court, of which no historian was ever more free. This is a refutation of what Mr. Le Clerc particularly objects, p. 61 of 2d part of his Account; for the office of the historian and moralist are different. The moralist, by his office, is to enlarge on the good or ill abstractedly of an action. But the historian must set it in such a light as may best recommend it, or discommend it, and if the convenience or inconvenience will more readily do that than the good or ill of it, he must lay the stress there."—Pp. 303, 304.

The reader will remember Fouché's remark on the murder of the Duc d'Enghien—"It is worse than a crime; it is a blunder."

Of the sermons, the most valuable, especially at the present time, is the last in the volume, on Duelling. The author is as powerful in his condemnation of the wickedness and folly of the practice, as he is happy in exposing the fallacies by which men attempt to defend this relic of barbarism and superstition.

Few undertakings demand a sounder judgment than to edit the literary remains of an eminent character. We are bound to declare that Mr. Kilvert has performed his task well; and that this volume, worthy as it is of the reputation of Warburton, is creditable to the taste and discretion of his editor.

The Work of the Ministry represented to the Clergy of the Diocese of Ely. By SYMON PATRICK, D.D., sometime Lord Bishop of Ely. New Edition, edited by the Rev. WILLIAM BENTINCK HAWKINS, M.A., F.R.S., of Exeter College, Oxford; Chaplain to His Royal Highness the Duke of Cambridge. 18mo. London: Rivingtons. 1841.

WE are very glad to perceive that the custom of reprinting the works of our elder divines is becoming more frequent; it is one which can scarcely be adopted without producing the best results in the formation of a correct and accurate religious knowledge. The writings of Bishop Patrick are particularly worthy of selection for this purpose, from the truly devotional character, clearness of style, and the plain and direct arguments which they constantly exhibit, and which will enable them to find a way to the good feelings and judgment of every reader. Mr. Hawkins observes that this is amongst the most scarce of Bishop Patrick's works; we believe it is, and we

owe our thanks to him for having presented to us in its present form a work full of excellent and important matter, which may be said to form a manual for the parish priest. Mr. H. has prefixed to this little work an appropriate preface, which contains some useful and valuable observations.

On the Holy Communion. Three Discourses. By WILLIAM DODSWORTH, M.A. London: Burns, 1841.

THE name of the author of these Sermons is such a guarantee for their orthodoxy and excellence, that we should have been naturally led to consign the pamphlet to that smaller type, wherein we for the most part notice works, of which our praise would be useless, and our blame uncalled for. We are induced, however, to say a few words on it in this place, from observing that Mr. Dodsworth has given the weight of his name to what we think the wrong side of a disputed question. Many of our readers must be aware that the clergy are divided as to whether the Holy Communion ought, or ought not, to be celebrated on Good Friday; those who pronounce the negative resting on these two grounds, that the day is a fast, whereas the holy eucharist is a feast; and that the Church has marked her wishes, by providing no proper preface for Good Friday in the Communion office. It is on these two grounds that Mr. Dodsworth relies, though he himself hints at what we conceive to be the answer to the former, when he speaks as follows:—

“I do not mean to say, that the two things, (spiritual sorrow and spiritual joy,) are absolutely incompatible. In a better state than that in which we are, we might, perhaps, make the one helpful to the other.”—P. 47.

The whole objection, we own, seems to us altogether untenable. Tertullian long ago ruled, that a fast was not violated by Holy Communion; and we are not aware that his judgment has ever been gainsayed by any great Catholic authority. The practice of the early church, moreover, was to participate in, though not to consecrate the sacred elements on that day; in our own the full solemnization is very general, nor can we see that she has, in any authoritative way, discouraged it. True she has provided no proper preface, obviously marking out, on the supposition of infrequent communion, Easter-day as the season when its celebration is imperatively due. And, perhaps, in the absence of weekly communion, her intentions would be better fulfilled, in populous places, where the Easter attendance might be inconveniently large, by celebrating the eucharist on Easter day and the Sunday after, (for which the Easter preface is prescribed,) than by coupling Good Friday with Easter. Be that, however, as it may, we cannot think it unlawful, or otherwise than in accordance with the mind of the Church, on any day, to continue, should circumstances make it desirable, the holy rite which we have already begun. Our hebdomadal commencement of the Communion office (and the remark, of course, applies to Good Friday) always seems to us a witness for a better and holier state of things than the present; a condemnation out of our own mouths for having fallen from our first love, a continual rebuke

to priest and people. But this view must be lost, if we allow ourselves to think that the commencement of the office is ever prescribed when its continuance is prohibited.

To return to the first objection, that Good Friday is a day of fasting and humiliation, and, as such, incompatible with a thanksgiving feast, we must protest against it, as one which might open the door to serious error. Christian sorrow and christian joy are not inconsistent; during our mortal pilgrimage, both grow with each other's growth, and strengthen with each other's strength. We have no right in our sorrow to give over cultivating the spirit of adoption. Godly sorrow is not excommunicating in its workings. The abasement of confession and penitence is suitable and necessary on Easter-day, "our triumphant holiday;" and equally right is it to fulfil the precept, "Rejoice evermore," even amid the sombre visions and humiliating sentiments appertaining to Good Friday. Spiritual sorrow and spiritual joy, though seemingly opposite, are kindred.

" And side by side they flow,
Two fountains flowing from one smitten heart,
And oftimes scarcely to be known apart,
That gladness and that woe.

" Two fountains flowing from one source,
Or which from two such neighbouring fountains run,
That aye from him who shall unseal the one,
The other flows perforce.

" And both are sweet and calm,
Fair flowers upon the banks of either blow,
And fertilize the soil, and where they flow
Shed round them holy balm."

Patchwork. By CAPTAIN BASIL HALL, R.N. F.R.S. 8vo. 3 vols.
London: Edward Moxon, Dover Street. 1841.

EVERY thing which comes from the pen—and it is by no means an unfertile one—of Captain Hall, is sure to be full of amusement and information. Although it must be confessed that the title of the present work is not a very inviting one, (by-the-bye the author has given us some amusing observations in his preface on the choice of a title,) yet, let any person open the volumes, and he will be sure to meet in each one of them materials, not only for the pleasant gratification of an idle hour, but also for more solid thoughts and reflection. It is, as its name would imply, a collection of chapters on various subjects, with more or less connexion between them; but still, the leading feature of the work is an account of adventures both by sea and land (much more of the latter however). Among what may be termed the more serious parts of the work, we should particularly point out chap. xiii. in vol. i. entitled, "On the habits and customs of English Travellers abroad, and on the influence of the Protestant chapels established by them at different places on the continent." The following observations in the earlier part of it seem to us to embody much sound and useful advice, which, if read and attended

to by those of our countrymen who are in the habit of visiting the continent, would conduce very much towards elevating the character of the nation in the estimation of foreigners, and would also tend not a little to improve the moral and religious welfare of the parties themselves. Capt. Hall says,—

“ I have observed of the English in particular, that when any of them sought to adapt themselves entirely to the habits of the natives, they generally contrived, with perverse ingenuity, to pick up those points of manners which were unsuitable to them, while they dropped others which they certainly ought never on any account to have relinquished. In this, as in every thing else, there seems nothing more essential to success, than uniformity of purpose and consistency of character; and accordingly, it may be observed, that when strangers, in the hope of conciliating the good will of the inhabitants of the country in which they chance to be living, give up what is natural or habitual to them, even though it might seem to be in conformity to local practice, they lose instead of gain ground; often, too, they lose it doubly, first, by giving up their own sense of right; and next, by exciting, more or less, the contempt of the very persons whose approbation they seek to gain. It is the custom in England not only to go to church on Sunday, but to devote the day to congenial purposes—at all events, to make the day a season of bodily rest, and of mental tranquility and reflection, rather than one of bustle, sight-seeing, and dissipation. But in countries where Sunday is either entirely neglected, or made the busiest day of the seven, will the inhabitants, however careless themselves in these matters, esteem those English the more who adopt their own fashion of making it a day of diversion? It is needless to multiply such questions; for a very little reflection will show us that, in such cases, there can be no doubt of the propriety, and even of the selfish policy—to put the matter upon its lowest grounds—of our adhering to those points in manners, which we have been taught to consider so essentially bound up with our whole system of social obligations, that to detach any one of them, is to cast loose and set adrift the whole. Since no reasoning can be sound which seeks to justify any departure from principles duly sanctioned, so no motive ought to be strong enough to dislocate any system of conduct founded upon them. The old maxim, ‘Do in Rome as the Romans do,’ seduces many worthy persons to forget what they owe to themselves, in consideration of what they affect to fancy they owe to the Romans, but what, in truth, they merely find agreeable to themselves at the moment.”

Capt. H. says, that the consequences resulting from the oblivion of national habits would have been most disastrous to the character of our country, if they had not been corrected, in some degree, by the building and maintenance of chapels in connexion with our Church abroad, more particularly at Paris, Geneva, and Rome. The account which he gives of the rise and progress of these is extremely interesting: he points out some errors in regard to the mode of election of chaplains, and the government of the chapels, which we hope will meet with attention in the proper quarter: one suggestion which he makes is particularly worthy of notice, and demands an instant endeavour to provide the proper remedy, namely, the absolute necessity that the several chaplains appointed over congregations of the church of England in any part of the continent, should all be approved of, if not originally appointed by, some one of our Bishops, and should also be placed under episcopal superintendence.

Of course it is quite unnecessary for us to repeat how entirely we agree with Capt. H. in the opinion which he has expressed as to the episcopal superintendence to be exercised over British chaplains in various parts of the continent; we can only add how gratifying and instructive is such a testimony as this in favour of that which confers apostolicity on a church, coming as it does from a layman. Capt. H.

also mentions another fact in connexion with this subject, which affords very strong proof of the reverence and affection entertained towards that branch of the Church catholic seated in our land, by those of our countrymen who are most free from all circumstances of external control; it is this, that all those places of worship which have been raised by natives of this country on the continent, have uniformly been established according to the doctrine and discipline of the Church of England, and have always remained in that communion.

The Fairy Bower, or the History of a Month: a Tale for Young People. London: Burns. 1841. 12mo. Pp. 386.

THE title of this work hardly warranted us in expecting so good a picture of juvenile real life as we have found in it. Instead of fays and elves, we have youngers of both sexes, with their miniature schemes and plottings, their coalitions and repugnancies, their successes and disappointments, all naturally depicted, and with due subordination to the age of the actors,—save and except that, in our judgment, had these newly-fledged ones been allowed to be a little older, their sayings and doings would have been rather more in character. The authoress evidently holds decided opinions on important points, and to us they seem right. Her principles enable her to steer dexterously between the gnat-straining exclusiveness of a party who denominate themselves the religious world,—and the absence of all reference to a sacred standard of conduct, which is the worse characteristic of those who consider themselves as the world *per se*. Her moralizing, however, does not interfere with the spirit of the story, which sharpens curiosity, and maintains its interest to the conclusion; and it will, no doubt, be received with avidity and profit by that interesting section of the reading public, who are still in their teens.

Travels in the Himalayan Provinces of Hindustan and the Panjab; in Ladakh and Kashmer; in Peshawar, Kabul, Kunduz, and Bokhara, by Mr. William Moorcroft and Mr. George Trebeck, from 1819 to 1825. Prepared for the Press, from Original Journals and Correspondence, by HORACE HAYMAN WILSON, M.A. F.R.S., Professor of Sanscrit in the University of Oxford, &c. &c. Published under the authority of the Asiatic Society of Calcutta. London: John Murray, Albemarle-street. 1841. 8vo. 2 vols.

WE believe these volumes have been long expected by the public. Independently of the interest which they possess as recording the adventures and discoveries of two spirited and enterprising travellers in countries which have been seldom traversed by Europeans, they have acquired an additional value from the circumstance of having been prepared for the press by Professor Wilson, one of our most celebrated oriental scholars, and who in addition has enriched the work with an excellent preface, which may be said to give almost a

digest of the chief matter contained in the body of the work. Messrs. Moorcroft and Trebeck appear to have undertaken their long and hazardous expedition on their own responsibility alone, and entirely at their own expense.

It is very difficult, in the compass of a short notice, to give any idea of the contents of two such valuable volumes as those now before us, but at the same time it would be unjust to let them pass without making an attempt to exhibit some features of their character. Unlike many other travels, they will be found to contain more details of the rural economy, manufactures, and objects which may be termed useful, in the countries visited, than of mere amusing incident and stirring personal adventure, and will, therefore, always possess the character of a book of reference, in addition to that of a record of individual enterprise.

Among other manufactures which are mentioned, that of the beautiful shawls of Kashmir is treated at considerable length. Some parts of this account we shall extract.

"The wool that is employed in this manufacture is of two kinds—the fleece of the domestic goat, called pashm shal (or shawl wool), and that of the wild goat, wild sheep, and other animals named Asali Tus. The wool of sheep is not regularly, but is sometimes clandestinely imported, being loaded with the same heavy duties as that of the goat. The quantity of shawl wool annually imported varies between five hundred and one thousand horse loads, each of which is equal to nearly 300 lbs. The whole quantity of the Asali Tus does not exceed 1,200 lbs. The price of shawl-wool has for some time past been upon the advance; the following were the average prices at different periods:—

1794 to 1807, per Tarah	8	Kashmir Rupees.
1807 — 1813	16 to 20	"
1813 — 1817	22	"
1817	25	"

The wool exposed for retail by the purchaser is bought by women, for the purpose of spinning it into yarn; a part of which wool sells for six tangas, or about as many pence. The profit of the retailer is about twelve per cent. The first task of the spinner is to separate the different materials of which the fleece consists. Much attention is required to free the wool from the hair, and the process is a tedious one. The next step is cleaning and separating the wool. A quantity of husked rice is steeped in clear cold water, for a day and a night, or longer, until it becomes soft, when it is ground or bruised upon a stone slab to fine flour. The layers of this and of the picked wool are laid alternately, and squeezed with the hand until they are completely intermixed. A little water may be occasionally sprinkled over the heap, if the weather is hot and dry, else it is not necessary. Soap is never used, as it makes the wool harsh; and its employment in Hindustan being communicated to the Kashmirians, induced them to boast, that, in this matter at least, they were more knowing than Europeans. After being thus treated for about an hour, the flour is shaken out, the wool opened and torn to pieces chiefly by the nails, and made into somewhat square, thin, elastic pads, called Tumbu. In this process the Phiri, or seconds wool, is extricated. Though too coarse for fine shawls, it is used in the manufacture of those of inferior quality, and of a strong shawl-cloth, called *Putu*. The tumbu is then worked out into a thin flat roving, about half a yard long, which is called a Málá. The málá is folded up to the size of the tumbu, and deposited in a deep pot of red earthenware, called a Tashas, to be out of the way of dust or accident, till required for the spinning wheel. The fine wool is spun commonly into about 700 gaz, each gaz consisting of sixteen girahs, about equal to nails. This yarn is doubled and formed into twist, which is cut into 200 lengths, each length of three gaz and a half, this measure being suited to the length of the warp for a shawl. From the phiri, or seconds wool, about 100 gaz of yarn are also produced. The yarn of the fine wool is sold sometimes by measure and sometimes by weight. A one hundred lengths of yarn of fine wool doubled, and each $3\frac{1}{2}$ gaz, being ordinarily seven tangas,

or about seven pence. The yarn from phiri, or seconds wool, is sold only by measure. A 100 yards of phiri twist, and each of two short gaz, or of 24 girah, sell for 1½ tanga three pice, or about three halfpence. If shawl wool be furnished to a spinner to clean and to spin, eight anas are paid for spinning one pal, or three and one-third rupees' weight of yarn of the requisite quality for shawls. There are several varieties of thread, distinguished by different degrees of fineness. From one pal of clean fine shawl-wool a spinner will draw from a 100 to a 1000 threads of three and a half gaz each. A hundred thousand females are employed in this occupation in Kashmir."

The account which Mr. M. gives of this manufacture extends through the greater part of a long chapter; and we regret that our limits will not permit us to make a larger extract. His accounts of the other manufactures of the countries through which he and his companion travelled are equally full and complete. The botanical information contained in these volumes is also curious and interesting. The medicinal plant rhubarb, so valuable to human health, it appears, is found in great quantities in Ladakh, although not equal in quality to that which goes by the name of Turkey rhubarb, (and which, according to Mr. M., is grown in China,) owing to a rottenness in the root to which it is liable, which he states might be remedied by care in the "cultivation, in the preparation, and in the packing." He, however, observes—

"The medicinal virtues of the root do not seem to be impaired by the disease; and in various trials which we instituted, the Ladakh rhubarb was found to be fully as efficacious as that from China, with a much less nauseous flavour."

The religion of Ladakh, it seems, like that of Tibet and China, is the worship of Buddha, under a peculiar hierarchy.

"Every family in which there is more than one son furnishes a lama, or gelum, who is at once a cenobite and a family priest, attached to a monastic institution, under a lama, or abbot, and ordinarily living amongst the people, and conducting the rites of their daily worship in their own houses, in which a chamber is usually appropriated to an image and an attendant priest. The chief lamas are appointed from Lassa, and continue to acknowledge the supremacy of the pontiff of that city. They all profess poverty and celibacy, but a man who has been married is admissible into their order. There are also establishments of religious females, called chumas, or anés. The lamas, gelums, and anés, or priests, monks, and nuns, are divided into two sects—the red, or old, and new, or yellow priesthood, and both possess numerous monastic and conventual establishments. They by no means confine themselves to strictly religious duties, but take an active share in the cultivation of the lands, the rearing of sheep and goats, and the fiscal and political administration of the country. With regard to their religious belief and practice, it seems to be a strange mixture of metaphysics, mysticism, morality, fortune-telling, juggling, and idolatry. The doctrine of the metempsychosis is curiously blended with tenets and precepts very similar to those of christianity, and with the worship of grotesque divinities. The lamas recognise a sort of trinity, or a triad consisting of a paramount deity, a prophet, and a book; and the people are exhorted to truth, chastity, resignation, and mutual forbearance and good will. A number of images are observed in their temples and chambers, to whom incense, fruit, and meal are offered, and hymns and prayers are addressed; yet these images are not considered as the representation of the highest order of beings, of Buddha himself, or of his manifestations."

Mr. M. also describes some of the religious ceremonies of Ladakh, at which he was permitted to be present.

We must now take our leave of these volumes, only observing, in conclusion, that they must always form a valuable work of reference on subjects connected with the countries to which they relate; and that the information which they afford, there can be no doubt, may be depended on as genuine.

The South Sea Islanders: a Christian Tale. Moraig, or the Seeker for God: a Poem. By JOHN DUNLOP, Esq. London: Houlston. 12mo. Pp. 236. 1841.

THIS is a strange book. It begins with a five-act play, by one to whom, apparently, the drama is matter of abomination; and it ends with a poem by a Teetotaller, of which many a dithyrambick is tame and vapid. Of the "Christian Tale," as the melodrama is called, we have little to say. It lacks colloquial spirit and interest of plot, but it is well meant; and here and there states, but prosaically enough, the difficulties which conscientious missionaries must encounter in collision with heathenism.

The idyl called "Moraig" is much more piquant; for queerer poetry it has seldom been our hap to meet with. Moraig is a girl, in a neglected island of the Hebrides, "distant more than a score of Highland miles" from any "house of God;" and the author's gratitude for any notice of these almost expatriated beings is thus expressed:—

"A sermon some had heard from the Stag's Pale;
A huge rock in the midst of a deep vale,
Where drowsy dulness, in five tedious years,
Preach'd once to ign'rant and to wond'ring ears."—P. 178.

Moraig yearns for instruction, and elopes from home. She gets "Answers" (in so many cantos) to her question, "Knowest thou of God?" from the maiden, the angler, the hunter and shepherd, the ferryman, the minister, and the saint. Unsatisfactory ones, of course, from all but the last, whom she meets "in the chilly corner of a street," and who turns out to be a countess; and even more, "for this a saint was of the royal line." She takes Moraig home, and enlightens her, after this sort.

"She fix'd the youthful wand'rer in her dwelling;
And now upon the mind that dwelt in night
Refulgent gleams a new and glorious light:
The unfictitious tidings are divulg'd
That were of certain fact by God promulg'd:
The questionless, authentic record solv'd,
No more in mixtures counterfeit dissolv'd;
No more explain'd away, dissembled smooth,
But radiant and majestic, genuine truth.
And not propounded by bold hirelings base,
A shuffling, venal, mercenary race,
Whose knowledge is but ignorance of Christ,
But by an owner of the pearl unpric'd,
Vers'd in the struggles of the narrow road."—P. 225.

The Scottish minister is represented as sick, clamouring for whisky, and caring for nothing else. His elder discourages the request, from an apprehension of the Temperance folks, who, it seems, "twitted the presbytery." And he finds an ally in the doctor, who—

"'gan to say, mortal disease
Had seiz'd the sick man now without surcease;
It matter'd not whether he bouse or guttle,
To moribunds their diet 'vails but little;
Yet if true counsel in morbosity
Is sought, methinks no strait necessity
Exists for this same cheering cordial."—P. 220.

Moraig settles the business, as to herself, by leaving the manse thus :—

“ Up she sprung,
And at the open window forth her flung
Bolt through the casement, without farther note.”—P. 221.

Amid all this whimsicality upon a serious subject, the imagery is sometimes such that we are almost deluded into believing, that, despite Mr. Dunlop's bad taste, he possesses poetic power; but such words and phrases, such rhyme and rhythm, such crazy metaphors and objectionable sentiments, constantly crowd in, as put all better hopes to flight. Our bewilderment, as critics, can only be expressed in the author's own words :—

“ Weary with annoyance
Incident to the case, having no science
To parry the perplexity that link'd
With where the lamp of reason was extinct,
Or such supposed,—judging, at any rate,
That lunatics, the favourites of fate,
May be resign'd to destiny; a charm
Possessing still, conservative from harm,—
We brook the fretting wound we cannot heal.”—P. 182.

A Visit to the Indians of the Frontiers of Chili. By Capt. ALLEN F. GARDINER, R.N. Seeley. 12mo. Pp. 194. 1841.

WE gather from this little work that Captain Gardiner is a voluntary pioneer in the missionary cause, or an *unsent missionary*—an Iricism which may be allowed in words, seeing it is so prevalent in deed; and this is a report of a total failure upon new ground. The motive of his visit must be respected, however opinions may differ as to the mode adopted, and degree of judgment displayed in the undertaking. His narrative of the journey, which he and his family took across the Cordilleras, before the annual track was beaten, is lively and interesting; and the little he has to say in the way of remarks on the state of the country, and the deficiency in refinement among the Spaniards, is clearly and amusingly given. His ardent good wishes for the civilization and conversion of the Indians of South America derive no encouragement from the political position in which he found them; for even enthusiasm such as his was evidently damped by the complicated obstacles which Protestant missionaries must look to encounter in that field of toils. Experience has enabled him to offer some sensible hints on the subject of future efforts. Altogether the book is of a very readable sort, whether the reader concurs in the writer's opinions or not.

The Spas of England, and Principal Sea Bathing Places. By A. B. GRANVILLE, M.D., F.R.S. Author of “*The Spas of Germany*,” “*St. Petersburg*,” &c. *Northern Spas.* 8vo. London: H. Colburn. 1841.

WHILST the press teems with travels in every part of the globe, and accounts of adventures in France, Switzerland, Germany, Italy, &c.,

succeed each other without intermission, seldom, if ever, does a volume appear, having for its object to describe any particular portion of our own favoured land. And yet, singular as it may at first sight appear, we believe there are many persons, even among the better classes of society, who are by no means well acquainted with the local beauties and peculiarities of their own country, whilst they are perfectly familiar with the physical and moral features of other lands. We therefore hail with pleasure the appearance of the volume before us, which not only promises to extend the acquaintance of our countrymen with their native land, but will, we hope, induce other writers to follow in the same path, and to present the public with descriptions of those districts of the country which our author has not touched on.

With regard to the medical character of the present work, we can of course pronounce no opinion; but the more miscellaneous portion we may safely declare to possess much interest and information. To those persons who, in search of health, amusement, or relaxation from some of the busy employments of life, may wish to visit some watering place or spa, and who may be deterred by fear of expense (and we would hope by the better motives of attachment to home, and a sense of duty to the land which has given them birth) from resorting to the continent—to such Dr. Granville's work can scarcely fail to be useful and agreeable. The present volume is confined to the northern spas, but another it seems is to succeed, which will include the southern spas, with the principal bathing places. The descriptions given in the volume already published are full and complete, and diversified with much incidental matter, particularly those of Harrogate and Scarborough. Dr. G. has also given two chapters on the subject of rail-road travelling, many parts of which are well worthy of attention; much of what he says confirms the opinion which we have always entertained of these gigantic monopolies and nuisances, for such they certainly deserve to be called. He points out many of the evils necessarily incidental to this mode of travelling, unrestricted and uncontrolled as it at present exists, and draws a striking picture of the contrast exhibited by the mode of travelling in public vehicles, on a turnpike road, which is regulated by strict laws and binding regulations, to that on the rail-roads, where everything is left to the arbitrary caprice and grasping cupidity of avaricious speculators. On some of these lines, according to Dr. G., the charges appear to be higher than in stage-coaches, and rudeness and insolence on the part of the officers and servants attached to them are superadded. He says—

“The rail-road from London to Birmingham is in fact an ill-managed concern. Present yourself in any garb you please to the counter of their offices; assume the most affable or beseeching tone of inquiry you can, still you will either get no answer at all, or one which you would hardly give to your own menial servant.”—P. 15.

This is rather too bad. We should have thought, that after driving most of the stage-coaches off the road, causing the ruin of inns, and throwing out of employment hundreds of persons when too old to begin life anew,—defacing the appearance of the country,—corrupting the morals of the various villages through which the different lines

pass, by the gangs of ruffians who are employed in their formation,—assuming powers almost irresponsible, totally inconsistent with the constitution of the country, charging whatever seems good to them—after having done all this, we should have thought, we say, that the rail-road companies might, even in the plenitude of their dignity and power, have instructed their servants to use civility, at least, towards the public.

We must not omit to mention the detailed and very interesting account of Studley Park, the magnificent domain of Mrs. Lawrence, near Ripon, with its noble appendage of Fountain Abbey, to the numerous beauties of both of which Dr. G. has done full justice.

Notwithstanding the favourable opinion which we have expressed on many parts of this work, there is one subject on which we most decidedly differ from Dr. G., and we are only surprised that an author who in many places has manifested so much good feeling, should have permitted himself, when speaking on education,—a subject, by the bye, which we do not think has much connexion with the English spas,—to be so run away with by the crude and absurd *liberal* notions of the day, as to talk of the necessity of a scheme of *secular* education enforced by the state, and to extol the merits of the Prussian system, &c.

There is an old-fashioned proverb which we beg to recommend to the attention of Dr. G.; it might be recommended indeed with considerable advantage to the notice of many writers, aye, and legislators too, in the present day—*Ne sutor ultra crepidam*.

Letter to the Rev. W. F. Hook, D.D. Vicar of Leeds, with Observations upon his Letter addressed to the Right Reverend the Lord Bishop of Ripon. By the Rev. THOMAS KENNION, M.A. Incumbent Minister of High Harrogate. London: Seeley. Pp. 13.

As Mr. Kennion is, we believe, a highly popular preacher among the fashionable idlers at Harrogate, we were naturally anxious to peruse this letter, in order to form some faint notion of the super-eminent qualifications necessary for the formation of such a distinguished character. If, however, the production before us may be taken as a fair specimen of the writer's religious principles and powers of thought and language, we have the satisfaction of knowing that far less gigantic acquirements are necessary to be a popular preacher at a fashionable watering-place than we had before ventured to imagine. We can truly say, that within the same number of pages it has never been our misfortune to meet with such an heterogeneous mass of misrepresentation, ignorance, vanity, and nonsense. We dare not, of course, insinuate that any study so trivial and uninteresting as ecclesiastical history should be a favourite among the pick-nicks of Harrogate; but we did indulge a forlorn hope that the incumbent might, after some little search, have placed his hand upon some thickly dusted tome in his own library, the most hasty glance at which would have prevented him asserting, against the testimony of those stubborn things—historical facts, that low-churchmanship does not

tend to Socinianism ;—in other words, that persons who rely upon private judgment only in their interpretation of Scripture do not argue upon the very same ground as these God-denying heretics. But Socinus himself shall witness against Mr. Kennion : “ Deum tantummodo præceptorem habui sacrasque literas. Quinetiam in universa ipsa divinarum rerum scientia, quæcunque tandem illa in me sit, præter unum Lælium, patruum meum, * * * nullum prorsus magistrum me habere contigit.” Here, then, Mr. Kennion and Socinus exactly agree ; neither acknowledges any interpretation of Scripture but that made by himself or his friends. Again, how is it that Calvinism and Lutheranism have, for the most part, sunk down into Socinianism ? Were not also Episcopius, Clarke, Hoadley, and the whole herd against which Bull and Waterland so victoriously contended, first low-churchmen before they declared themselves Arians and Socinians ? Did not also Dr. Doddridge hold the same views in this respect, out of the church, which Mr. Kennion does in the church ? and have not, on the authority of Professor Scholefield, the meeting-houses which Doddridge founded got into the hands of the Socinians ? And did not a teacher in the same heretical sect publish a sermon the other day at Leeds to show that private judgment is the great charter of Christians, or as Mr. Kennion more poetically expresses it, “ truth coming from the fountain of eternal wisdom need not to be clarified by a filtration through the mind of man ?” Such testimony, however, goes for nothing with our author. Allow me, says he, while admitting *your own* system (whose ? not Dr. Hook’s, certainly, for he has no system but the system of the Church Catholic) tends to *Popery* as its extreme, allow me to deny that the system of which you disapprove tends to Socinianism. Of course, to such a modest request as this, no critic could be so inhuman as not to make every allowance. Such, then, to be serious, is the style of Mr. Kennion’s letter,—if it be written by him, though we have a shrewd suspicion that it is the production of some roguish wag at Harrogate, who, having assumed the name of the reverend incumbent, wishes to hoax the vicar of Leeds, who, if we mistake not, is too wise a man to trouble himself about such a scribbler, whether real or fictitious.

Articles of Inquiry, put forth at the Primary Visitation of DR. R. MONTAGUE, *Bishop of Norwich.* Cambridge : Stevenson. 1841. Pp. 124.

FROM the variety of initials appended to the notes, it appears that several individuals are concerned in the republication of these “ Articles,” which it is announced are the first of a series to be edited in a similar manner. We surmise that the undertaking may be traced to the “ Cambridge Camden Society,” whose useful labours we have already had occasion to record. But be that as it may, we have no hesitation in approving the design, and we anticipate not only much gratification to the curious, but that a mass of matter will be collected capable of affording valuable illustration to many ecclesiastical customs, and by the aid of which the origin of many abuses may be detected. The views of the compilers seem to be good and sound, but

the tone is somewhat too querulous. A memoir of Bishop Montague is prefixed, of which we cannot speak very highly. Indeed, our respect for the Bishop, though he had the merit of being on the right side, is not of the highest order.

Four Sermons; intended to illustrate the Argument of the Three First Chapters of the Epistle to the Romans. By the Rev. J. HOLROYD, M.A. Incumbent of Christ Church, Leeds. London: Rivingtons. Leeds: Cross. Second Edition.

ALTHOUGH a preface has been stitched to the old impression of these sermons, which is the origin of the imposing designation, "second edition," doubtless for the purpose of answering some very serious objections brought against them in an able review in the Leeds Magazine, we are sorry to find that the objections remain unanswered. These sermons are inelegant in style, weak in argument, and unsound in doctrine.

The Ritual of the United Church of England and Ireland illustrated, with Occasional Reference to the Objections of Dissenters. By the Rev. GERALD WENSLEY TYRRELL, M.A., &c. &c. London: J. W. Parker. 1840. Pp. 383.

THIS is a modest, but very creditable volume. The principles contained in it appear to be good, though one is rather surprized to find Pinder and Riddle (themselves authors at second-hand) referred to as authorities. The first chapter of the book contains a defence of forms of prayer; the second a history of the Prayer-book; and the third some account of the prefaces and rubrics. The remainder is devoted to an explanation of the liturgy and occasional service in detail.

It is pleasing to find that the revival of right principles is not confined to this side of the Channel. We are glad to add the name of our author to those of Todd, and Crosthwaite, and Butler. Mr. Tyrrell is also one of the diocesan secretaries to the Church Education Society, which we understand is no where doing its work better than in the diocese of Down and Connor.

He seems to entertain a very high and well-deserved esteem for his excellent diocesan, Bishop Mant, whose commentary on the Prayer-book has been largely used in this compilation.

Tales of the Village. By FRANCIS E. PAGET, Rector of Elford, &c. Second Series. London: Burns. (Vol. XVI. of the Englishman's Library.)

THOSE whose tastes have not been corrupted by false excitement, will find much pleasure in Mr. Paget's gentle and convincing style of writing. The book is, perhaps, better fitted for the drawing-room than for the cottage or kitchen; nor is the schoolmaster, we regret to say, less needed in the former than in the latter. The principal points in

dispute between the Church and Dissenters are discussed in the course of the narrative with great temper and moderation. The author promises a concluding series.

Mr. Parker (Oxford) has just republished Sir Henry Spelman's valuable little tract, "*De non termerandis Ecclesiis*," with the no less valuable preface of his nephew Clement Spelman. The book has been very diligently edited; and the references to the Fathers are given so copiously as to constitute almost a "*catena*" upon the subject of tithes. We wish, by the way, that some one would reprint Kennett's "*History of Improvements*;" it is the best, most comprehensive, and most popular of all the works on that subject. Moreover, the old editions are hardly to be met with.

We desire to call attention to another little volume in the series of Mr. Parker's Reprints, which strikes us as both peculiarly valuable in itself, and most appropriate to the place in which it is published. It is entitled, "*Letters from a Tutor to his Pupils*," by the Rev. W. Jones of Nayland; and is now edited by Mr. Coleridge of Eton. Nothing so good can be placed in the hands of the young student. The theology of this author is proverbially sound: but it is not so generally known that he also possessed a great variety of accomplishments, which shine forth in every page of these Letters: his style, moreover, is exceedingly vigorous, and very elegant.

"*Selections from Robert Hall*," &c., by C. Badham, B.A. (Ball, Arnold, and Co. 1840) will be read with interest by the admirers of that remarkable man. Many who have no foremost place among them will be more attracted to the book when they hear that its margin is filled with extracts, nearly as copious as those in the text, from Burke, Coleridge, Bacon, Jeremy Taylor, Augustine, &c. We confess we think that the notes and the text might, with propriety, have changed places.

"*Popular Lectures on Man*," by John White, M.R.C.S. (Darton and Clark, 1841), are amusing reading, as all medical books are well known to be.

"*Statistical Exercises on the Maps of Great Britain and Ireland*," by E. C. Nunn, second edition, (Simpkin, Marshall & Co.) contain a great variety of information for most adults, we take it, no less than schoolboys; at least, we speak for ourselves. As to its usefulness, as a lesson book, we have our doubts. It is too heterogeneous and unsystematic,—we might almost say anarchical; no proportion of dignity is observed between its facts. What is either teacher or learner to make of a combination like this—"Dorchester, Burton, and Nottingham are noted for ale; Greenwich, for the Royal Observatory; and Windsor, for the magnificence of its castle"? Still, the idea is a good one. In the next edition we recommend Mr. Nunn to insert a few more ecclesiastical facts. He does not decline such, for he treats us to the number of parishes in each county, and tells us where *Catholics* (Papists, we presume) most abound, and where *Wesleyans*. Let him, then, provide the young with the dioceses, and their cathedral towns, which are surely as important for young learners as the circuits.

"*John Huss, a Memoir, &c.*" translated from the German, by Margaret Anne Wyatt, with an Introductory Note on Popery, by a beneficed Clergyman of the Anglican Church, (Seeley and Burnside, 1841,) is a work at once satisfactory and unsatisfactory—satisfactory, inasmuch as the preface proves how widely spread orthodox principles are among the clergy, even of very various schools, in some particulars; unsatisfactory, as regards the main work, and the misplaced zeal which has induced any one to translate it. As far as we can

make out some obscure passages about the division of Primitive Christianity into Unitarianism and Trinitarianism, and a league formed in the third century between the Jewish, Greek, and Roman priests, "with a view of making the best of their altered condition," and their in consequence converting "the God of the universe into the imaginary God of a party, and themselves into his privileged ministers," we think the book indicates a deeply heretical vein of thought, and one most uncongenial to that which runs through the preface.

While we are on the subject of heresy we must say a word or two on a work which we should have thought too absurd to notice, had we not seen that its anti-church spirit has procured it the praise of a dissenting contemporary. "Anti-Popery, &c." by John Rogers, a new edition, (Simpkin, Marshall & Co. 1840,) is, in addition to much unsoundness of principle on some important points, heretical on no less a one than the Eternal Sonship of the Second Person in the Trinity. This may serve as one out of many warnings to those who make light of Church authority.

"The Christian System Vindicated, &c." by the Rev. D. Moore, B.A. of St. Catharine's Hall, Cambridge, and Assistant Curate of St. Bride's, (Tyas, 1840,) seems the work of a man of thought and information; but we own we think we have enough of evidences. It is more important at present to point out to the higher classes what tones of thought and feeling, and what habitual maxims and practice, indicate an infidel spirit, than to refute infidelity itself; and as for the lower orders, if their faith be unsettled, a different treatment must be administered than such books as the one before us could supply.

"Letters to an aged Mother," by a Clergyman, (Seeley and Burnside, 1841,) were, as is believed, a comfort to her to whom they were addressed. They are calculated to be so to many besides.

"Abraham, the Father of the Faithful," (Edinburgh, Menzies; Tilt and Bogue, London, 1841,) is written in the worst and most verbose taste of Scotland.

Far more offensive, however, in the same way, is "A View of the Last Judgment," by John Smith, fourth edition, (Simpkin, Marshall & Co.) Would that men could be inspired with awe for what is transcendently awful! We should not then see works on the last judgment written in the vicious style, and embellished with the tawdry ornaments, of that now before us.

"Notice of an Article on Charges against Lord Palmerston, in the Dublin University Magazine," by R. Monteith, Esq. (Glasgow, Collins, 1841,) is an interesting and eloquent pamphlet. Those who may not subscribe to the author's views on foreign politics, or who may consider the whole subject altogether beyond them, will yet find profitable matter in its pages. Both in this, and the author's former pamphlet, one thing is very powerfully exhibited, the *unreality* to which, in this age, perhaps, beyond any former, we are liable; and from which no dignity of function or gravity of pursuit—nothing but real singleness of mind, will effectually secure us.

"No Peace with Rome, a Lecture in Words of One Syllable," by Edward Dalton, Secretary of the Protestant Association, (Baisler, 1841,) is the very worst thing (a strong expression) which we have read in the year 1841. On seeing that it was in words of one syllable, we at first imagined, reasoning from analogy, that Mr. Dalton meant it for a primer; and to teach young children their letters by means of books against Romanism, seemed dealing with their minds, pretty nearly as we should by their bodies, by dosing them with ardent spirits. We found, however, that Mr. Dalton restricts himself to monosyllables for a purpose every whit as absurd—even to encourage *operatives* to harangue against Popery. Now, we think the best friendship to operatives is to dissuade them (if possible) from haranguing at all: but if they must speak, let them view Mr. Dalton as a beacon to be shunned, not as an example to be followed.

The sins and corruptions of Rome, bad as they undoubtedly are, will justify no one in speaking of them in public without a theological education, and theological reading.

From this piece of rude and riotous ignorance we turn with pleasure to three specimens of transatlantic divinity: "The Churchman's Manual," by the Rev. B. Doer, A. M. Rector of Christ Church, Philadelphia, 2d edition, (Latimer, Philadelphia, 1838,) the "Recognition of Friends in another World," and the "History of a Pocket Prayer Book," by the same Author, will be read with interest by all who are sensible of the great importance of the American Church in the Christian world. The last named belongs to a class of fictions which, in spite of the violent impersonation they involve, are sure, in good hands, to be amusing. We cordially recommend these little books to any who can gain access to them. It is delightful to find the enthusiasm which American Churchmen seem to feel for apostolical order. They do not, however, strike us as always developing the doctrine of sacramental grace with equal fullness.

Two new editions of Hooker's works have just issued simultaneously from the Oxford University press,—the one being a reprint of Mr. Keble's first edition compressed into three volumes; the other, by the omission of the notes, is contained in two volumes, and sells for the extraordinarily low sum of thirteen shillings. It will be remembered that the delegates recently published two cheap editions of Clarendon, and we presume it was the success of that experiment which has induced them to put forth Hooker in a similar form. The happiest results may surely be expected, when two such authors are brought within the reach of the general reader.

"The Christian's Duty from the Sacred Scriptures, containing Exhortations to Repentance and a Holy Life, and Devotions for the Closet, in three Offices for every Day in the week, a new edition," originally appeared in the year 1730, with the approbation and assistance of several eminent divines of the period,—among others, Bishop Gibson, who then filled the see of London, and the venerable Dean Stanhope. It possesses a character peculiar to itself, every sentence which it contains being composed of the words of Holy Scripture. In describing this work we cannot do better than quote the words of the editor of the present edition:—"Considerable skill and ingenuity," he observes, "as well as a deep and intimate acquaintance with the Word of God, have been employed in the formation of this work, and the result has been an arrangement so complete in all its parts, as to afford devotional and pious exercises for every condition and contingency of this passing scene, and also to exhibit the most striking illustration of the truth, force, and practical character of the beautiful and impressive language in which St. Paul has stated the various uses to which the Holy Scriptures may be applied; 'all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works.'"

The book forms a very handsome and portable volume, and is printed in a type suited to old as well as young eyes, a circumstance, by the by, which, important as it is, (especially in devotional books,) many publishers now-a-days lose sight of.

"Family Devotions from the Book of Common Prayer, &c.," compiled by Thomas Stephen, (Bell, 1841,) is a work in the title-page of which we are glad to see the words "second edition." It well deserves this success, being calculated to be extremely useful. Its value is enhanced by a sensible and orthodox introduction, and by a collection of "Private Devotions before the Holy Communion," of which it is surely enough to say that they are taken from the writings of Taylor, Ken, and Beveridge.

"Sacred Mountains and Waters versified," by Lady S*****, Burns, 1841, are given to the public to promote a privately charitable object, seemingly of a

very interesting nature. The little work is one of great elegance, and deserves circulation.

"The Service of God in Public," by Dean Stanley, is an extract from a valuable work of other days, which has been printed at Colchester in the form of a cheap tract; an undertaking which is always useful.

We are glad to notice, though late, "an Inaugural Lecture delivered to the Members of the Bristol Established Church Society and Book Association," by the Bishop of Gloucester and Bristol. (Bristol: Taylor, 1840.) It is well adapted to open the proceedings of a society, the design of which "is to promote the glory of God, by the religious instruction of its members in accordance with that form of sound doctrine taught in the Established Church, and by the communication of other useful knowledge, especially such as may serve to illustrate Scripture truth."

"Hints to Teachers in National Schools," selected from Modern Works on Practical Education, edited by the Rev. Henry Hopwood, of Queens' College, Cambridge, (Burns, 1841), is a little work, of which the object, as the editor informs us in a short dedicatory letter to the Archdeacon of Chichester, is "to assist in increasing the efficiency of the masters and mistresses of our National Schools, by introducing them to an acquaintance with the general principles of practical education, as set forth by writers of experience, and exemplified in the principal central and model schools in the kingdom." Passing by those works which the national schoolmaster may be assumed to possess, the editor has drawn upon those recent treatises in which the general principles of practical teaching have been insisted upon, and the regulations of the most successful schools have been exhibited. We do not see that we can better show the nature of this well-timed work than by giving the titles of its several articles. These are as follows:—1. Of the Habit of Obedience. 2. Of the Lesser Habits. 3. Of Early Religious Instruction. 4. Of Disputatious Religious Teaching. 5. Of the Insufficiency of Mere Instruction. 6. Of Teaching the Natural Sciences. 7. Of Methods of Teaching. 8. Of Blending Amusement with Instruction. 9. Of Conscious Obedience. 10. Of the Use of Words. 11. Of Guiding a Child's Mind. 12. Analysis of the Intellectual Faculties so far as relates to the Culture of each. 13. Of Mental Development by means of Language. 14. Of the Liturgy and Incidental Scriptural Teaching. 15. Of Public Examinations. 16. Of the Danger of Over-Teaching. 17. Of Teaching Orthography, &c. 18. Of the Excitement of Feeling in Infant Schools. 19. Of Teaching Geography. 20. Of Systems of Teaching. 21. Of Catechising. 22. Of the Edinburgh Sessional School. 23. Of the Monitorial System. 24. Of Intellectual Education in Infant Schools. 25. Of the Training System in the Glasgow Normal School. 26. Example of "Picturing Out." 27. Of the Labour Schools of De Fellenberg. 28. Of District Schools.

Remarks on "the Old Principle" of the Assessment to the Poor Rate, as it affected the Tithe Owner and the Occupier of Land, &c. by a Bystander, (Burns, 1841), is a pamphlet on a subject of much moment at present, written by a clear-headed man, who has given great attention to it. It will, therefore, be well worth the perusal of all who wish to inform themselves on this question.

"The Christian's Miscellany," No. I., March 1841, No. II., April 1841, (Rivington, Burns, Houlston and Stoneman, London; and Green, Leeds), seems a very promising undertaking. No I. contains two interesting and instructive Lectures on the Structure and Decoration of Churches, by the Rev. G. A. Poole, of Leeds. No. II. seems to us inconveniently short, containing hardly four pages. Its contents we think would have been better as a separate tract. Though the price has varied with the amount of matter furnished, yet we suspect people will not attach themselves to a monthly publication, unless they can count on a more considerable and uniform supply of reading. The next number, we hear, will consist of "Lectures on Choral Service," by the Rev. John Jebb, M.A.

Two volumes of "Cambridge University Sermons" have recently been published; one by the Rev. J. Hildyard, Fellow and Tutor of Christ's, (Rivington, 1841), to which is appended a Plan for the introduction of more effective theological education in the university; the other on "the Image of God in Man," by the Rev. William Harness, A.M. of Christ's Coll., and Minister of Regent's Square Chapel, St. Pancras, (Rivingtons, 1841).

"A Collection of Sermons" by different Clergymen, chiefly we believe in the north, has just been very elegantly got up at Chester, (London: Hamilton, Adams, & Co.) The names of Bather, Blomfield, Buddicom, Evans, Raikes, &c. will sufficiently indicate to all what they may count on if they purchase the work. If the other sermons be worthy of the only one we have read, that by the Rev. R. W. Evans, the volume is a truly valuable one. The discourse in question is entitled, "Christian Conduct as affecting Missions," and ought, we think, to be published as a separate tract for young men going out to India, and their relatives and friends.

One of these authors, the Rev. G. B. Blomfield, Rector of Stevenage, Herts, and Canon of Chester, has also published a volume of "Sermons," (Hatchard, 1841). As far as our hurried glance into them entitles us to judge, we should say that they give a very pleasing indication of the character of his teaching.

Among single sermons we have to notice one "On Refusing Consent to Sinners," by the Rev. Johnson Grant, Minister of Kentish Town Chapel, printed by Edward Drew, New Chapel-place, Kentish Town, 1841.

Dr. Pusey's beautiful sermon, entitled "Christ the Source and Rule of Christian Love," lately preached at Bristol, is referred to in another part of this Number.

MOTETT SOCIETY.

Those of our readers who have followed us in our remarks on "Church Music," will be glad to be told of the formation of a Society having for its exclusive object the cultivation of that kind of Music which we are engaged in recommending, as that which is proper to sacred subjects. There were, of course, associations previously existing for the practice of sacred music, and others in which *ancient* music, sacred and secular, was performed; but in all of these the mixed character of the music, and in some, the mode in which the proceedings were conducted, have proved insuperable objections to many lovers of Ecclesiastical Music. In the present society it has been the aim of its originators to obviate those inconveniences, and to make such provisions as are calculated to ensure the reverential performance, and right appreciation of the Music of the Church.

We have been favoured with a copy of the Society's rules, which we sub-join; and as we understand that the first meeting has already taken place, and that the number of members will be limited, no time should be lost in communicating with the secretaries, by those who desire to avail themselves of its privileges.

LAWS.

I. The object of this Society shall be to revive the study and practice of the ancient CHORAL Music of the Church, understanding by this term the sacred compositions of the best masters down to the middle of the seventeenth century.

II. The Society shall consist exclusively of members of the English Church.

RULES.

I. Every member of the Society shall subscribe one guinea annually; the subscription to be considered due on the second Wednesday of April in each year. A payment of half-a-guinea shall also be made by each member on admission.

II. Ladies shall be eligible as members.

III. The affairs of the Society shall be managed by a Committee, consisting of twelve gentlemen, exclusive of members *ex officio*. A majority shall be Clergymen.

IV. The President, Vice-Presidents, Secretaries, and Treasurers of the Society, shall be members of the Committee *ex officio*.

V. Any three members of Committee shall form a quorum.

VI. The Society shall hold a meeting for practice on Monday evening in each week, or at such other times as may hereafter be determined by the Committee. The meetings shall commence at half-past seven o'clock, and close at ten.

VII. Each member of the Society shall have the power to introduce one visitor at each meeting.

VIII. A statement of the accounts of the Society shall be printed and circulated amongst the members annually.

IX. All vacancies in the Committee, by retirement or otherwise, shall be filled up by the Committee for the time being.

X. Every new member of the Society shall be proposed by two members, and be elected by the Committee, if unanimous. The names of candidates to be sent in writing to the Secretaries.

XI. It shall be the province of the Secretaries to select the words and music to be sung at each meeting; and to make such other arrangements respecting the choir as may be necessary for carrying out the design of the Society.

XII. The Committee shall have the power of adding to, or altering the Rules, as they shall deem expedient, provided that such additions or alterations do not infringe the Laws of the Society.

COMMITTEE.

The Very Rev. the DEAN of CHICHESTER.

Rev. W. DODSWORTH.

Rev. P. MAITLAND.

Rev. F. OAKELEY.

Rev. C. PAGE.

Rev. Dr. PENFOLD.

SECRETARIES.

Rev. G. S. WOODGATE.

Mr. DYCE.

Rev. E. H. THOMPSON.

Mr. BELLASIS.

Mr. BURNS.

Mr. LESLIE.

Mr. RICHARDSON.

Mr. WOOD.

TREASURERS.

Rev. T. M. FALLOW.

Mr. MADOX.

Donations towards a fund for purchasing a stock of MUSIC for the use of the Society will be received; and gifts or loans of music suited to its purposes will be thankfully acknowledged.

P.S.—It is in contemplation to prepare a Series of Selections of Standard Church Music, to be printed for the use of the Society.

. The Society will hold its Meetings for the present at the All Souls' and Trinity National Schools, adjoining All Souls' Church, Langham Place, every Monday evening, at half-past seven.

It is requested that communications for the Secretaries be addressed to the care of Mr. Burns, 17, Portman Street, Portman Square.

MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

ON AGRICULTURAL LABOURERS' COTTAGES.

SIR,—Within the last fifty years, a great improvement has taken place in the dwelling-houses of all classes in this country, except the lowest, and this improvement is especially observable in the houses of what are called the middle classes. The residence attached to a large farm, in these days, is often as extensive as, and generally more comfortable than, that occupied by the lord of a small manor an hundred years ago; indeed, many an old manor-house, still perhaps dignified with the title of the Hall, would now be considered an insufficient residence for the principal tenant on the estate. The same observation applies to the houses of tradesmen in country towns and villages; the thriving village shopkeeper having now frequently almost as comfortable a residence as a gentleman of small fortune had in the days of our grandfathers. Improvement has, however, made but little progress among the cottages of agricultural labourers; with a few exceptions highly creditable to benevolent land-owners, who have, in some cases, improved or rebuilt their cottages, labourers' dwellings in general are miserable abodes, destitute of every convenience and comfort. Our peasantry are, in fact, in a worse condition as to cottages, than they were a century ago. I need only observe, in proof of this assertion,

that, while the population in every parish has increased to a large amount, the number of cottages has not increased in proportion. In most agricultural villages there is an insufficient number of labourers' houses. Hence cottages are frequently divided into tenements, and two large families are often crowded into a small dwelling, which scarcely affords decent accommodation even for one. The disuse of small farms, which, by adding to the number of labourers, has lowered wages, increased the poor rates, and has had a general ill effect upon the condition of the peasantry, has also been prejudicial to them in regard to houses. Formerly their male children lived in the farm-houses as yearly servants, from early boyhood till they were married; a custom which thinned the inmates of the cottages, delayed the period of marriage, and had many other good effects upon the condition of the labouring classes.

Cottagers were then also a less numerous body in proportion to the population, in consequence of the number of small farms. All these causes have had a tendency to produce the miserable state of cottages in general; and I believe it may be truly said, that the peasantry are more uncomfortably crowded, and altogether worse housed, than they were a century ago. The prominent defects of cottages may be thus enumerated. 1. *The want of a sufficient number of bed-rooms* for the decent accommodation of a family. 2. *The want of offices, as pantry, fuel-house, &c.* 3. *The very bad damp situations in which they are placed.* And 4. *The general discomfort and dilapidated state of the buildings.* In the country where I reside the great majority of the cottages contain only two rooms—a kitchen, with a bed-room over it. The bed-room is generally in the roof, often a mere loft open to the thatch; the sidewalls in many instances scarcely rising two feet above the floor, and frequently having a window that cannot be opened. The kitchen is commonly a low comfortless room, in which a full-grown man cannot stand upright;—I was lately in one which could not be five feet six inches high, and I had a practical proof of the misery of living in such a room, by twice knocking my head against the rafters of the floor above, before I could get to a seat. The kitchen is usually dark, the small window being placed in the worst possible situation for lighting the room: the door has the same fault of being in the wrong place, and seldom excludes the wind. In the chalk country where I reside, the villages commonly stand in the valleys for the convenience of water. The floors of the cottages are therefore damp. Those of the worst description of dwellings have no pavement, and are below the general surface;—they are consequently wet for several months in the year: springs rise in many of them, and several are occasionally flooded. To show the improper sites chosen for cottages in my own neighbourhood, I will mention, that the flood caused by the breaking up of the frost in January actually destroyed no less than thirty cottages in two adjoining villages; leaving, at that severe season, nearly 200 people houseless, and with their little property all lost. Three persons were drowned; and even the pigs, the poor man's chief treasure, were found dead about the ruins when the waters had subsided. Another defect usually observed in cottages is the want of what may be called offices. Few have any thing in the way of a wash-house;

consequently all the dirty work of a large family must be done in the kitchen. The generality have no other place in which to keep provisions, but a little dark place under the stairs; and many have no out-office whatever, nor a shed for fuel, so that the kitchen is the common receptacle for every thing, and the place for all the dirty work. Very few cottages have a proper drain to receive the dirty water, every thing of this kind being usually thrown outside the door into a filthy pool which taints the air, both in the cottage and around it, with its unwholesome exhalations. When I close this description with the prevailing misery of cottages—a smoky chimney, it will not be thought strange if too many labourers are tempted to fly from such a home, to the warm, comfortable tap-room of the beer-shop or public-house. Such is a cottage kitchen in general: above it is too often the only bed-room, to which you ascend by a most awkward staircase, sometimes a perilous mode of ascent to strangers. I have already spoken of the bed-room as in most cases an unceiled loft in the roof, ill lighted and ill ventilated. As the kitchen is also unceiled, and the boards of the floor are usually some distance apart, the bed-room is anything but private; the dust and steam from the kitchen pass through the chinks in the floor; indeed, in many cases, it can scarcely be considered a separate room, having no door even at the foot of the stairs. In these wretched lofts whole families sleep, of both sexes and of all ages; married and single, sick and well; having for a companion, when a death occurs, the corpse of one of the inmates. I had occasion not long since to visit a young woman who was dying of a decline after the typhus fever. She was lying in a room such as I have described; a long dark loft, with one window at the end, which had no opening, and looked towards the dead wall of a cottage about four yards distant. The floor was full of holes, and in such a state of decay that it was scarcely safe to walk on it. Cobwebs, covered with dust, hung from the thatch over the stump bedsteads which were placed in a row on each side, so close together that there was only space to pass between them. In this wretched loft, twelve people, including children and three married couples, slept at night, till death thinned them. The mother of the family and her two sons in law, had died in the same room a short time before; and the young woman, a widow at twenty, followed them a day or two afterwards. Her husband, a strong young man, sickened and died soon after he married and came to live in the house. He was kept too long unburied, the family sleeping as usual in the room with the corpse. The typhus fever soon followed, and killed two members of this wretched family, of whom four in all died within the space of eight or nine months. This is certainly the worst case that has come under my observation; but I have known others, in which persons have been obliged to sleep in the same room with fever patients, and with the bodies of those who have died of typhus. This dreadful disease is the great scourge of the poor. It is caused, in too many cases, by the want of proper drains to carry off the filthy water, and by the damp state of cottages; and when it gets into a dwelling with only one bed-room, the sufferings of the wretched inmates may be imagined: they are well known to benevolent individuals who visit the poor, and to your clerical and medical readers.

Now, while cottages are such as I have described, while both sexes are thus compelled to sleep in the same room, can we wonder at the gross immorality of the peasantry? The wonder is, that they have any sense of decency whatever, being compelled to live almost in a state of nature, by the want of decent accommodation in their cottages. I have frequently heard observations upon the little improvement produced in the moral habits of the poor, by the spread of religious education, and I have myself had many occasions to lament this failure. I ascribe this failure in great measure to the want of bed-rooms in cottages. How can education produce its due effect, when the homes of the children do not teach them that early delicacy, which, if not morality, is inseparable from it; the enamel, so to speak, of the character, which, if once rubbed off, leaves it open to corruption and decay. I am aware that this paper may not be considered quite in its place in a religious periodical. But I trouble you with it in the hope that it may meet the eye of some of the clergy who have influence with wealthy land-owners; who in many cases might be induced to improve their cottages, if the subjects were brought to their attention by their parish minister. Clergymen who reside in parishes with peers and large land-owners are usually on friendly terms with their principal parishioners, and have sometimes an influence in the distribution of their charities. It must be said, to the honour of our aristocracy as a body, that their charities are in many cases munificent, and that they are ready to every good work. A word in season from the clergyman of his parish might induce many a large proprietor to improve the dwellings of the poor on his estate. Many only require to have their attention drawn to the subject. If they knew the real state of the case, and what a blessing they would confer on the poor by the improvement of their dwellings, they would, I am sure, set an example which must have its effect, even on those who build cottages for profit. Certainly no greater benefit could be conferred upon the poor, both as regards their personal comfort and their morals, than to provide for them suitable cottages.

I am, Yours, &c.

SELIM.

[SELIM has no reason to fear that his interesting paper will be out of place in our pages; since, even did we professedly confine ourselves to religious matters, he has himself established the connexion of his subject with them. The cottages of his neighbourhood seem to us a good deal below the average, and therefore those conversant with happier localities may be apt to turn away from his remarks as in no way concerning them. This, however, would be a serious error. No where, as far as we know, are the cottages of the English labouring poor what they ought to be. The sight and the thought of the one bed-room have often pained us; and a serious evil, both moral and physical, it assuredly is. Where the aristocracy have the matter in their own hands, we trust all that is requisite is for their attention to be called to the subject, to ensure something being done. There is, however, a large class on whom Selim's remarks have an important bearing, less open, we fear, to generous influences; we mean the tradesmen and other men of business, who, in populous places, are very partial to the sort of property which consists in small cottages and tenements. Their power is great, and too frequently abused. We have sometimes thought that the clergy, in such neighbourhoods, might with advantage address such from the pulpit, and press on them their serious responsibilities,—their power in various ways for good or for evil.]

THE DIVINE RIGHT OF TITHES THE TRUE PRINCIPLE OF CHURCH EXTENSION.

No. I.

ANGLICAN divines of the present day regard, or at least leave others to regard, the divine right of tithes as an exploded doctrine. A clergyman has been nominated to the office of Tithe Commissioner, and under his auspices, and those of his brother commissioners, *voluntary* proceedings for the permanent commutation of tithes have commenced in 9,177 districts!!! Under these circumstances, as the subject is so little understood, it may be well to consider whether we are justified in thus tamely parting with the old doctrine—whether we be not surrendering that which it never was ours to surrender—and betraying something more sacred than we had imagined. No professed treatise, enforcing the views which I am now about to suggest, has appeared since the essay of Leslie, at the commencement of the last century. It is very remarkable, that after so long a silence the subject should be brought before the public by a clergyman of the Presbyterian communion,* and the more so as the divine right of tithes is, in my judgment, the doctrine of the Catholic Church, but forms no part of the system of Presbyterianism. The author shall be permitted, in the first instance, to tell the history of the subject in his own mind.

"It is upwards of two years since the author met in society with a friend, who, in the course of conversation on the voluntary controversy, which at that time engaged much of public attention, expressed it as his opinion, that both parties were wrong, and that the ministers of religion ought, as under the Levitical dispensation, to derive their support from tithes.

"On asking him why he thought so, he replied, that it seemed to him obviously to follow from the whole tenor of the word of God. If so, it occurred to the author, that, as the Scriptures were equally open, and the promise to be led into all the truth contained in them, equally given to all, in the use of the appointed means, what seemed so clear to another, would become equally evident to him.

"With a simple and earnest desire to ascertain the truth, he studied the scriptural evidence for the divine origin and lasting obligation of tithes; and the result was, that by a process of reasoning analogous to that by which the perpetuity of the Sabbath—the propriety of infant baptism—and the duty of the State countenancing and supporting the true religion—and taking cognizance of breaches of the first, as well as of the second, table of the law, are established—he arrived at the conclusion, that the tenth is that proportion of every man's income which God, by an eternal law, claims as his own."—Preface, pp. xiii. xiv.

"To this conviction the following essay owes its origin. In it the author has endeavoured to state clearly the grounds on which he maintains the divine right of tithes. Whether the argument will appear as satisfactory to others as it has done to himself, remains to be seen. But whatever may be the opinion of others, it will not be easy for any one to uproot the strong and decided conviction he entertains, *'that the things which he has written are the commandments of God;'* and with this conviction, he will readily be excused in claiming from all his readers a calm and deliberate consideration of the validity of the argument maintained.

"If the conclusion be well founded, a deep and solemn responsibility rests upon

* "The Divine Origin and Perpetual and Universal Obligation of Tithes. By a Clergyman of the Church of Scotland." 8vo. Longman, 1840.

every individual into whose hands the following essay may come. For in all probability he has been, and is at this moment, living in the violation of a divine command, of a command as explicit and as sacred as *Remember the Sabbath day to keep it holy*. Whatever excuse on the ground of ignorance he may plead for its violation in time past, that excuse is for ever taken away, now that it is solemnly declared to him, that he is as little at liberty to retain to himself, or to apply to any secular purpose, the tenth of his increase, as he is to seek his own pleasure on God's holy day. If the argument maintained in the following pages be valid, the obligation to consecrate to God *the tenth of his income*, is as binding as the obligation to consecrate to him *the tenth of his time*."—Preface, pp. xv. xvi.

"And were the views stated only to receive that attentive consideration which their importance demands, he feels persuaded that not many years would elapse ere the obligation of tithe would be as universally acknowledged, as it was during *five thousand years of the world's history*."—Preface, p. xvii.

I must next extract his argument to prove the divine right of tithes to be a doctrine of the Catholic Church.

"1. *It is ample*.—It is the testimony, not merely of a few, but of many of the fathers; not of those less esteemed, but of those who in all ages have enjoyed the highest reputation for soundness of judgment, piety, and learning, and whose authority has ever been regarded as of the greatest weight. It is the testimony not merely of a few, but of a succession of councils, held at various places, widely distant from each other, and in various ages of the christian church. It is the testimony not merely of provincial, but œcumenical councils.

"2. *It is Uniform*.—Amongst those whose evidence we have adduced on the subject of tithes, there is no discrepancy of opinion. In all ages we find but one language employed. Whether we consult the writings of the fathers, or the decrees of councils, we find that their authors speak as those who were moved by the same spirit, and to whom, from the same source, was communicated the knowledge, that tithes were, from the earliest ages, set apart as the inalienable patrimony of the church. All of them express themselves in identically the same terms in regard to the foundation on which the right to tithes rested. All of them point not merely to the statutes of the Old, but to the declaration of the New Testament, as the source whence they derived the opinion that they were designed to be of perpetual and universal obligation.

"3. *It is decided*.—The writers whose opinions, and the councils whose decrees we have quoted, speak in no ambiguous or doubtful terms of the ground on which the conviction rested, that tithes belonged to the Church, *jure divino*. So clearly, indeed, did the doctrine, which they maintained, appear to be revealed in the word of God, that they speak of it as a matter that admitted of no dispute, which only required to be announced to secure for it universal admission. So obviously did the consecration of the tenth of all increase, from whatever source derived, from war, or merchandise, or some handicraft trade, (*de militia, de negotio, de artificio*), appear to them to be enjoined by express scriptural authority, that they denounce those who withheld their tithes from the clergy, and retained them in their own possession, or applied them to secular purposes, as guilty of sacrilege, as chargeable with a crime which excluded from the enjoyment of christian privileges during life, and which deserved to be punished with the deprivation of christian sepulture at death. Nay, more, so clearly did tithes appear to them a debt to be paid exclusively to the church, and to be entirely at its disposal, for the purpose for which they were designed, that they reprobate, as guilty of grievous sin, those who assumed to themselves the right of bestowing them as they pleased upon the poor. 'Graviter peccant qui decimas et primitias non reddunt sacerdotibus, sed pro voluntate sua distribuant egentibus.'

"4. *It is uncontradicted during the first twelve centuries of the christian era*.

—With the exception of one solitary individual, whose opinions on many subjects were condemned by the church as heretical, and whose melancholy fate excites the suspicion that he was not a person of a sound mind, no writer can be mentioned, during the above period, who denied the perpetual obligation of tithes. In addition to the names we have mentioned in a preceding section, we might have adduced the opinions of all the writers of the christian church whose works have been handed down to us, and who have in any way adverted to the subject, such as Cesarius, Bishop of Arles; Eligius, who converted Flanders; Antiochus, a Greek father; Bonifacius, Bishop of Mentz; Alcuinus, &c.; one and all of whom maintained that tithes were *jure divino*. But so universally is the fact admitted, as to render this altogether unnecessary. Previous, then, to the commencement of the thirteenth century, there is an unbroken chain of testimony in behalf of the perpetual obligation of tithes."—Section 3, page 178.

When a writer can thus rest upon Catholic consent,* the popular errors respecting private judgment may, through force of prejudice, find a place in the pages of his book, but they can have no real hold upon his mind. This remark is only by the way. To proceed: "So far," this author observes, "as appears from the documents they have left behind, the restorers of the ancient polity of the Church of Scotland did not hold the divine right of tithes."—P. 305. One portion of Catholic truth the Scotch reformers did not like to retain, and another they were not permitted to see.

The arguments for the divine right of tithes I propose to consider on some future occasion. In the present paper I shall content myself with noticing the ignorance which prevails upon the subject, and point out the lamentable consequences which have resulted from the suppression of this truth.

It was proposed some years ago by a country clergyman at one of the meetings of the Society for Promoting Christian Knowledge, to place upon its list of publications, a Treatise upon Tithes. The proposal was declared to be inconsistent with the first rule of the society, by which it is to confine itself to the designs expressed in its name. Perhaps upon this principle the society has expunged "tithes" from Bishop Wilson's *Sacra Privata*. It has happily been inconsistent with itself in retaining the following amongst the "*Maxims*" of the good and pious Bishop:—"Tithes.—And we will not forsake the house of our God. So that to withhold the tithes, is to forsake the house of God, in the judgment of the people of God."

The Society's edition also of Nelson's Fasts and Festivals, (though the admirable preface is expunged,) and of the *Whole Duty of Man*, contain expressions strongly at variance with the supposed interpretation of the first rule.

But tithes have experienced a still severer treatment in a book written for a religious purpose, I mean Dr. Chalmers's Bridgewater Treatise.

"There are few reformatons that would do more to sweeten the breath of English society than the removal of this sore annoyance, the brooding fountain of so many heartburnings and so many torments, by which the elements of an unappeasable warfare are now at work between the landed interest and the country, and far the most important class of its public functionaries; and what is the saddest effect of all, those whose office it is, by the mild persuasions of

* See Preface, p. xvii.

Christianity, to train the population of our land in the lessons of love, and peace, and righteousness. They are forced, by the necessities of a system which many of them deplore, into the attitude of extortioners, and placed in that very current, along which a people's hatred and a people's obloquy are wholly unavoidable."—P. 6.

"Unless by the express appointment of Heaven, this yoke of Judaism, unaccompanied, as it now is, by the peculiar and preternatural enforcement of the dispensation, ought never to have been perpetuated in the days of Christianity."—P. 7.

The volume from which my previous quotations were made is dedicated to Dr. Chalmers. It is probable the author's attention has not been drawn to the foregoing passage in the Bridgewater Treatise. At all events, intentionally or unintentionally, he calls upon Dr. Chalmers to review his sentiments.

"From that love of truth by which you are eminently distinguished, I feel assured that the argument . . . for the divine origin and perpetual and universal obligation of tithes, will receive from you that attention which its importance demands; and should you be satisfied, as I entertain a confident hope you will, that the conclusion arrived at is fully warranted by the evidence adduced, then I know, from the fearless intrepidity of your character, that no dread of consequences will prevent you from giving utterance to the convictions of your mind."—Dedication, p. x.

The petition presented last session to both houses of parliament respecting the clergy reserves in Canada, unanimously agreed to in the Convocation House at Oxford, is the last proof I shall adduce of the prevailing ignorance on this subject. It is probably well known, that by the act of 1791 an allotment out of the lands belonging to the crown in Canada was reserved for the support and maintenance of the church; and this the chancellor, masters, and scholars, "humbly conceive to have been dictated by enlarged views of policy and benevolence; of policy, in bearing witness to the truth of the principle, that an established religion is essential to the welfare of a state,—of benevolence, in supplying the spiritual wants of all conditions in the colony, without exciting the animosity, by pressing upon the resources of individuals." Now the tithe system does press, or rather appears to press upon the resources, and as such excites the animosity, of individuals, and therefore cannot be included in these views of benevolence.

Whatever the chancellor, masters, and scholars of the university of Oxford may think, exemption from the sacred tribute is no privilege. God exacts the payment as a trial of faith, and he returns sevenfold into the bosom of those who are not found wanting. True benevolence and sound policy would have sent out a bishop, and a body of clergy as his staff, carrying with them funds for their *present* wants from the mother church or the mother country, and armed with instructions to press upon their converts, as they were able to bear it, the duty and the *privilege* of contributing in the service of their religion, according as God had prospered them. The church, properly so called, contains within herself the principle of her own propagation, and herein is one of those "notes or marks," by which she is essentially distinguished from her spurious rivals. Discarding the *voluntary* principle in the popular acceptance of the word, she *claims* of her sons (what under

another aspect is their privilege to offer) a portion of their substance as a part of the *worship* which is due to her and their Lord and Master. So far from providing immunities for all conditions, and not pressing upon the resources of individuals, she exacts of all, according to their means, worldly things in return for spiritual things, and in the language of her Bible, enforces the duty and promises the reward by a reference to the analogies of nature.* In truth, the members of the Convocation House at Oxford cannot read the books which are published at the Clarendon Press. They will find principles in Leslie upon Tithes and in Hooker's Ecclesiastical Polity,† *diametrically* opposed to the sentiments which they have avowed in their petition. It is very remarkable that the obvious duty laid down in the Offertory Sentences should be so generally neglected. I have heard expressions of regret that no day of thanksgiving was appointed for the plentiful harvest of last year. No day for *saying* thanks, I suppose, is meant by this; the only *thanksgiving* for a plentiful harvest is to appropriate a *tenth* part of it, or more, to the service of religion. They who will not sow to the Spirit in this way have no reason to expect the blessings of the Spirit in any way. The observance of nine commandments is nothing without the observance of the tenth. On the same principle, it is but little use to consecrate a portion of our time to the service of our Maker, unless we also *consecrate* to Him a portion of our property. How far a human law may be serviceable in bringing these principles into action is another consideration; but I cannot wonder at any ignorance in parliament and throughout the country respecting tithes, when I see what are the sentiments of the *present* chancellor, masters, and scholars of the University of Oxford. And here again, referring to my Presbyterian author, and in concluding this branch of my subject, I would address the university in "the earnest, affectionate, and powerful language" it once used in pronouncing "its solemn judgment on those who denied that tithes, personal as well as predial, were the unalienable patrimony of the church." "O honorabiles patres et domini! O universitates catholicæ et quicumque fideles! scrutamini scripturas, canones inspicite ac eorum naturales concipite rationes: Quam proditorium est tributum negare Altissimo! Quam inhumanum a laborantibus subtrahere debitum! Quam grave schismatis exemplum auctoritati ecclesiæ publice et pertinaciter resistere, ac etiam justitiæ obviam contra præcepta canonum res alienas invadere? Nimis cruenta et sacrilega est hæc avaritia, quæ antiquissimi juris decimale debitum solum consuetudini ascribit, et in dubium revocat ut laborantium victum injuste exhaustiat. Quid ministris ecclesiæ, ad eorum honestam sustentationem firmum persisteret, si decimæ possint ad libitum conferri, et jus decimanti ex debito non esset? O utinam aut resipiscant et ad ecclesiæ gremium redeant, qui tanto facinori favere conantur; aut asperissimis censuris, se simplices inficiant, mordaciter feriantur. Sic unanimes in vera doctrina ecclesiæ permaneamus ut ad eum tendere valeamus de quo canit propheta. 'Querite Dominum et confirmamini, querite faciem ejus semper.' Sic lætetur cor quærentium Dominum, hic in

* See Offertory Sentences.

† Book V. 79.

via, quatenus ipsum quærentibus dignetur esse merces in patria. Amen."*—P. 185.

There is a striking contrast between this energetic appeal and the Oxford petition of 1840. But to proceed with my observations. The Church commits to us the whole body of the truth, and it is at our peril if we abandon one jot or one tittle of the sacred deposit. We might, therefore, *à priori*, expect that the disregard of the Catholic doctrine of the divine right of tithes, that being an essential part of her system, would be attended with disastrous results.

This is the second branch of my subject. And here I will advert to the effects of the act to which the Oxford petition alludes.

"It was no doubt expected by the framers of the act, that, as the other six parts of the land granted were improved and cultivated, the reserved part would produce a rent, and that out of the profits thus realized, an ample fund might be established for the maintenance of the protestant clergy. These anticipations, however, have not as yet been, and do not appear likely to be soon realized. Judging, indeed, by all the information the committee could obtain on this subject, they entertain no doubt that those reserved lands, as they are at present distributed over the colony, retard more than any other circumstance the improvement of the colony, lying as they do in detached portions in each township, and intervening between the occupation of actual settlers, who have no means of cutting roads through the woods and morasses which thus separate them from their neighbours. *The allotment of those portions of reserved wilderness has, in fact, done much more to diminish the value of the six parts granted to these settlers, than the improvement of their allotments has done to increase the value of the reserves. This we think must be apparent from the results of those attempts which have been made to dispose of these lands.* A corporation has been formed within the province, consisting of the clergy of the Church of England, who have been empowered to grant leases of those lands for a term not exceeding twenty-one years. It appears that in the Lower Province alone, the total quantity of clergy reserves is 488,594 acres, of which 75,639 acres are granted on leases, the terms of which are,—that for every lot of 200 acres, eight bushels of wheat, or 25s. per annum, shall be paid for the first seven years; sixteen bushels, or 50s. per annum, shall be paid for the next seven years; and twenty-four bushels, or 75s. per annum, for the last seven years. Under these circumstances, the nominal rent of the clergy reserves is 930*l.* per annum. The actual receipt for the average of the last three years has been only 50*l.* per annum. The great difference between the nominal and net receipt is to be accounted for by the great difficulty of collecting rents, and by tenants absconding. We are informed also that the resident clergy act as local agents in collecting the rents; that a sum of 175*l.* had been deducted for the expenses of the management; and that at the date of the last communication on this subject, 250*l.* remained in the hands of the receiver-general, being the gross produce of the whole revenue of an estate of 954,488 acres."†—*Bettridge's History of the Church in Upper Canada*, p. 17.

The advocates of the tithe system then may beat the political economist on his own ground. The relative actual state of cultivation in land subject to and exempt from tithes, proves that they are no real obstacle to the improvement of the soil. But while this "benevolent and politic" system entirely failed in accomplishing the object for which it was designed, it introduced a real evil in its design to prevent one that was imaginary. The "foolishness of God is ever wiser than

* Epist. Universit. Oxon. ab Henric. Carlv. Archiep. &c. Wilkins' Concilia Magnæ Britanniæ, vol. iii. p. 446.

† Extract from the report of the Select Committee of the House of Commons, appointed in 1827, to report on the civil government of Canada.

the wisdom of man." It is instructive, however, to observe that this method of providing for the church in Canada was devised some few years after the celebrated Judge Blackstone* had been lecturing the clergy in England on the impropriety of resting their claims upon the *disputable* ground (as *he* thought it) of the divine right of tithes, when the *indisputable* language of a human law was in their favour. If Hooker, and not Blackstone, had given the tone to our divinity, the church in Canada might now have been a thriving colony. But we may find much nearer home than Canada the most lamentable effects of the disregard of the catholic doctrine of the divine right of tithes.

"It is sad to behold it from the fair eminence of the neighbouring heights, whither its rich men have for health, or comfort, so often retreated, to see it, as they too must see it, set as it were in the garden of the Lord, one part of it thickly studded with churches, whose towers or spires pierce the skies, and bear witness to the deeds of our fathers,—and then to look on to a long waste of human habitation, unsanctified by the presence of a single temple of our God, or with one, here and there, as a resting place amidst a desert, and to see them in our deeds. It is sad to see how every portion of *their* city is hallowed by the presence of temples of their God; rich, lofty, more capacious than was needed absolutely to contain their inhabitants, so that this ancient city was the 'city of churches,' and how ours seems to betoken (God forbid it should continue so!) who has been our god, 'the god of this world;' how in theirs, their churches, as their hopes, rose to heaven; how ours creep along the ground, a long dark mass of earthly building, the workshops of our gains; or if aught rise heavenwards, they are the instruments of this world's wealth, the masts of our vessels; as though we would say, in the very presence of God, to whom our forefathers reared those hallowed piles, 'These be *thy* gods, O Israel.' It is sad to see how a part of your cathedral, destroyed in civil war, to which God once left us, still, after two centuries, remains unrestored, bearing witness against us, century after century, that we come not up to the measure of our fathers; we not only do not deeds like them, we do not even sustain the monuments of piety which they left us. But edifices such as these, it will be said, are superfluities; be it so, only let us measure ourselves by the same rule we measure our services to God, and then speak of 'superfluities' in the honour and service of Almighty God, when we have cut off all from ourselves; let us not be sparing and niggard in the worship of our Creator, and lavish upon self! But what shall we say then of *necessities*? What will ye plead, when it appears that in three parishes alone in this wealthy city, nearly 26,000 persons, (such were the wants ten years ago, and now through the increase of population employed in the increase of your wealth, the wants too are much increased,) in three parishes alone of this wealthy city, nearly 26,000 undying souls are left to pass, year by year, from their cradle to their graves; are left, like beasts, to perish, outcasts from the church and from the gate of heaven; left, at best, to find shepherds for themselves as they may, but the most to fall an easy prey to Satan, because none has fenced them round in the fold of Christ's church; left to live and die in carelessness and sin, because they that could have helped them would not—they to whose love and care our loving Lord committed them loved them not."†

Mr. Le Bas gives the same picture in terms equally impressive and eloquent.

"Our country, we are apt to boast, is the glory of all lands. And, in truth, the farm and the merchandise have increased most marvellously. And knowledge, like the subtle tempter, has long been whispering in our ears,—*Ye shall be as gods!* And, all this while, our people have been growing to be like the

* See Commentaries, Book ii. c. 3.

† Christ the Source and Rule of Christian Love. By E. B. Pusey, D.D. &c.

sands of the sea-shore for multitude. But, alas! like the sands of the sea-shore, they have been left, in many a wide region of this realm, as a vast heap of lifeless and brute atoms, at the mercy of the elements. For,—I grieve to say it, and yet it must be spoken,—the gods of this lower world, the lords of the farm and the merchandise, and the high-priests of the great idolatry of science, appear to have been often scarcely mindful that an immortal spirit lies hidden in every grain of this seemingly vile and unhonoured dust. And so they have used it for their own carnal purposes, much as they would use the clods of the earth; or, at best, as they would use so much unconscious and unreasoning strength. And what has been the issue? A tower like that of old, which threatens to invade the skies: but a tower which the Lord shall come down to see, and to visit in his wrath, if men leave not off to build their city, in defiance, or in forgetfulness of him. Do I still seem to speak in figure, or in parable? Once more, then, listen to the interpretation. The fabric of our grandeur, and our prosperity is vast: but the fear is, lest it be unhallowed; and, therefore, lest the minister of vengeance should be hovering over it; awaiting God's word to hurl it into ruin. The mansion, the garner, the factory, the warehouse, all the palaces of Mammon, have been rising every where; and some of them, as one has somewhat sternly, but not untruly, said, in almost 'infamous magnificence.' But, among them, the temple of God has not always been raised up. The multitudes have been gathered together to toil at our 'treasure cities.' But the sacred spire has scarcely appeared in the midst of them, to point to their home and citizenship in heaven. The hum of commerce, and the din and roar of enginery, are heard in the land. But the meek voice of penitence, the joyous anthem of praise and thanksgiving, the echo of the angelic hymn of *Glory to God, and peace on earth, and good-will to man*; these have been heard but faintly among the toil-worn crowds, to remind them of the place, where, at length, the weary shall be at rest. And this it is, which causes thoughtful men to tremble.*

And why is this, asks Dr. Pusey? why this difference between our fathers' deeds and ours? why, while they created churches and provided ministers for each group of one, or two, or four hundred souls, do we leave our twenty thousands unheeded? Seek we the means? No. The simple cause of this unhappy state of things arises from our suppression of the Catholic doctrine of the divine right of tithes. Here is the real answer to the question; and I lament that neither Dr. Pusey or Mr. Le Bas insists upon this important point. It is vain to seek a remedy by any such combinations as Dr. Pusey speaks of, whereby ten individuals agree to subscribe ten pounds a year each, and thus to build a church every ten years. The progress of the evil cannot even be stayed in its progress by individual zeal. If any real good is to be done, the *claim* of the *Church* upon all her members must be *again* and *again* enforced. Worldly things in return for spiritual things must be *exacted*, and not the zeal of those commended who only perform a plain, common, ordinary duty. All false delicacy must be set aside; the *clergy being careful to show that they are not actuated by filthy lucre*, must demand the tenth of the incomes of all Christians for the service of religion, upon the same principle as a claim is made of a seventh portion of their time. And that this may be, ought to be, done by appeal to Scripture, interpreted by the Church, is the point which, in a succeeding number of the *Christian Remembrancer*, I shall prove, so far, at least, as the proof has not been anticipated by my remarks on the present occasion. C. M.

* Le Bas's Sermon, pp. 19, 20.

RETROSPECT OF AFFAIRS.

THE by-gone month, being that which contained the holiday season of Easter, presents us with but little home intelligence. Its termination, however, has been marked in the Lower House of Parliament by a very signal defeat of the ministry on the question of the Irish Franchise, they being left in a minority of 21 in a house unusually full. It would be perfectly idle in us to offer any comment on an occurrence as fresh in the minds of our readers as our own; and still more to venture to predict what course will now be adopted. The situation of ministers is beyond all doubt the most unenviable possible, but they must have got so used to unenviable situations, that perhaps the present does not strike them in any very marked way.

The only very important article of Foreign Intelligence which we at this moment remember, as belonging to the month of April, is from Constantinople. Reschid Pacha, the foreign minister, has fallen, as for some time back has been expected. His successor, it appears, is a Turk of the old school. This change has of course been attributed to diplomatic influence; but there is enough in the European *reforming* notions of Reschid Pacha to account for his fall in so uncongenial a country as that of the Turk. He seems by all accounts to be a man of ability; but we are glad to observe that his removal from office is considered favourable to the adjustment of the questions between the Porte, and its scarcely yet submissive vassal Mehemet Ali.

Spain at present seems absorbed by the question of the Regency; while in France, as far as we can pretend to judge, the Guizot administration is striking deeper root than its most sanguine friends could have ventured to hope.

At home it is impossible not to remind our readers, if for a day they can forget it, of the frightful state of suspense in which several are placed in regard to the fate of the President. Would that at the time this shall meet their eyes, that suspense might be at an end, and tidings of the missing steamer have arrived! At present, however, fear seems to prevail over hope. This is no time for proposing liturgical innovations of any sort, but we can hardly repress the wish that we had some special prayer for cases such as this. It is a work, however, which each of us can do something to fill up in private.

In our ecclesiastical affairs we have to notice the progress of one signally important movement—that in regard to colonial bishoprics. A meeting was convened by our venerable Primate on the 26th of April, for the furtherance of this object. It was attended by a crowded audience, who will not soon forget, we think, what they then heard. It would be quite beside our purpose at present to enlarge on the importance of ecclesiastical no less than civil or commercial colonization, or to present our readers with anything like a report of the meeting. Those in whose ears the eloquence of the Bishop of London, of Archdeacon Manning, and of Mr. Gladstone, is still ringing, can hardly want any prompting of ours to forward the great cause, and they will surely take care that the impressions they have themselves received be spread wherever they have influence or authority. But there is one particular connected with the great meeting which has just been held, on which we must say a word or two. It was most delightful to hear such recognitions of true Church principles from such varying quarters—to hear the sacred character of the Episcopate so often adverted to. Recent occurrences have somewhat cast down good men. They have feared that our Church was going to be really divided worse than ever, or else to lose from her ministry and communion some of her wisest and her best. We hail the meeting which has just been held as an earnest of better things. From the first we have been sanguine; from the first we have felt that if there be that increase in earnestness and piety within our borders, which we do verily believe there is, then misunderstanding, however serious it might seem at first, could not long continue; and sure we are, that we have at present a spirit in every order and department of the Church, of which unity visible, conspicuous unity,—unity of purpose, unity of action, unity of onset against evil, unity of development of what is good,—will, by the blessing of Heaven, be the speedy and the glorious manifestation.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Archbp. of Canterbury, in London	March 7.
" Armagh, at Armagh	
Bishop of Salisbury, at Salisbury	March 28.
" Exeter, at Exeter	
" Lichfield, in London	April 4.
" Rochester, at Bromley	April 18.

DEACONS.

Name & Degree.	Coll.	Univ.	Dioc.	Name & Degree.	Coll.	Univ.	Dioc.
Allnutt, R. L. B.A. (l.d. Chic.)	St. Pet.	Cam.	Lich.	Hughes, J. B.A. Lit. (l.d. Llan.)			Lich.
Baker, C. F. B.A.	Exet.	Oxf.	Salis.	Hutchins, H. B.A.	Trin.	Cam.	Lich.
Beal, W. B.A.	Trin.	Cam.	Exet.	Jenkins, J. W. B.A. (l.d. Rip.)	St. Bees		Lich.
Beresford, Lord John, M.A.		Dub.	Arma.	Lees, J. B.A.	C. C.	Cam.	Lich.
Boys, E. B.A.	Wad.	Oxf.	Cant.	Lott, F. E. B.A.	St. Alb.	Oxf.	Exet.
Conybeare, W. J. M.A.	Trin.	Cam.	Lich.	Lukis, W. C. B.A.	Trin.	Cam.	Salis.
Cosens, R. B.A.	Pem.	Oxf.	Salis.	Nicolay, C. G. Lit.			
Dowding, W. B.A. (l.d. Wor.)	Mer.	Oxf.	Salis.	Pope, A. B.A.	Qu.	Cam.	Exet.
Drury, H. J. B.A.	Worc.	Oxf.	Exet.	Rogers, W. B.A.	Exet.	Oxf.	Exet.
Gane, B. M. B.A.	Mag.	Oxf.	Exet.	Sharpe, S. C. B.A.	Chr.	Cam.	Exet.
Garvey, J. B.A.	Ch. Ch.	Oxf.	Lich.	Stewart, E. M.A.	Oriel	Oxf.	Roch.
Giraud, H. A. B.A. (l.d. York)	Worc.	Cam.	Cant.	Thomson, H. T. B.A.	Mag.	Oxf.	Exet.
Hope, R. J. B.A.	Cath.	Cam.	Lich.	Williams, D. W. B.A. (l.d. Llan.)	Trin.	Cam.	Roch.

PRIESTS.

Astley, W. D. B.A.	Joh.	Oxf.	Cant.	Johns, C. A. B.A.	Trin.	Dub.	Exet.
Brabazon, J. V. B.A.		Dub.	Arma.	Lloyd, J. F. M.A.		Dub.	Arma.
Brewster, W. B.A.	Trin.	Oxf.	Salis.	Maude, C. W. B.A.			
Buckner, J. B.A.	Joh.	Oxf.	Cant.	Mountain, W. H. B.A.	Chr.	Cam.	Exet.
Bull, G. T. B.A.	Trin.	Dub.	Exet.	Niven, H. B.A.	Joh.	Cam.	Salis.
Carew, G. P. B.A.	Nw. Inn	Oxf.	Exet.	Pridmore, E. M. B.A.	Clare	Cam.	Exet.
Carwithen, J. C. B.A.	Exet.	Oxf.	Exet.	Rate, J. B.A.	Ball.	Oxf.	Exet.
Conway, W. M.A.	Trin.	Cam.	Roch.	Rickards, R. F. B. M.A.	Trin.	Oxf.	Cant.
Elton, E. M.A.	Ball.	Oxf.	Salis.	Robertson, J. C. B.A.	Wad.	Oxf.	Salis.
Estcourt, W. B. M.A.	Ball.	Oxf.	Salis.	Royds, C. L. B.A.	Trin.	Cam.	Exet.
Farrer, M. T. B.A.	Trin.	Cam.	Cant.	Seale, E. T. B.A.	Joh.	Cam.	Salis.
Fowler, H. B.A.	Sidney	Cam.	Exet.	Smith, W. M.A.	Trin.	Cam.	Roch.
Glenic, J. M. B.A.	Mary	Cam.	Salis.	Stevens, C. A. B.A.	Joh.	Cam.	Roch.
Glenny, J. G. B.A.		Dub.	Arma.	Thompson, J. B.A.	Exet.	Oxf.	Salis.
Gray, W. B.A.		Dub.	Arma.	Ward, H. B.A.	Mag.	Oxf.	Salis.
Harris, J. C. M.A.	Worc.	Oxf.	Exet.	Waugh, J. H. B.A.	Trin.	Cam.	Salis.
Haig, R. M.A.		Dub.	Arma.	Wilmot, E. R. E. B.A. (l.d. Chic.)	Wad.	Oxf.	Salis.
Hole, F. F. B.A.	Trin.	Cam.	Exet.	Wilson, C. T. B.A.			
Holmes, P. B.A.	Mag.	Oxf.	Exet.				

ORDINATIONS APPOINTED.

Bishop of Ely, in London	May 23.
" Gloucester and Bristol, at St. Margaret's, Westminster	
" Bath and Wells, at Wells	June 6.
" Lincoln, at Lincoln	
" Chichester, at Chichester	
" Worcester, at Worcester	June 24.
" Lichfield, at Eccleshall	June 27.
" Hereford, at Hereford	July 4.
" Winchester, at Farnham	July 11.
" Ripon, at Ripon	July 25.
" Salisbury, at Salisbury	Sept. 19.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val
Ainger, T.	Hampstead, P.C.	Middlesex	London	8588	Sir T. M. Wilson	887
Banning, B.	(Wellington, v. and Eyton, R.)	Salop	Lichfield	9761 350	T. Eyton, Esq.	*842
Barrow, G. N.	(St. Nicholas and St. Leonard, v. Bristol)	Gloster	G. & B.		D. & C. of Bristol	253

PREFERMENTS,—Continued.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Fal.
Bethune, G. C.	Worth, n.	Sussex	Chichester	1859	Mrs. Bethune	*608
Bosworth, J.	Waith, v.	Lincoln	Lincoln	31	W. Haigh, Esq.	86
Brocklebank, W.	Udimore, v.	Sussex	Chichester	454	Earl of Burlington...	100
Cardew, G.	{ North Newton, v. c. Little Noyle, c. }	Wilts	Sarum	{ 317 206 }	Rev. J. S. Stockwell..	*204
Carwithen, J. C.	Manaton, n.	Devon	Exeter	435	Rev. Dr. Carwithen..	*209
Chamley, F.	St. Werburgh's, n.	Dublin	Dublin			
Coleman, J. C.	{ St. James, p. c. Not- tingham. }	Nottingham	Lincoln	460	Rev. J. B. Stewart ...	200
Corfield, T.	Much Wenlock, v.	Salop	Hereford	2424	Sir W. W. Wynn.....	180
Donton, J.	Biggleswade, v.	Beds	Ely	3226	Rev. G. T. Pretyman	*300
Donie, D. B.	Torthorwald				Marq. of Queensbury	
Evans, W.	Rhayader, p. c.	Radnor	St. David's	669	Archdn. Venables....	*79
Evans, T. S.	Shoreditch, v.	Middlesex	London		Archdn. of London....	*656
Fane, A.	Warminster, v.	Wilts	Sarum	6115	Bishop of Sarum	*334
Fenton, W. C.	Sr. Aubin's, Jersey		Winchester		Trustees	
Fletcher, Dr.	Wicklow, n.					
Glascott, T.	Roddborough, n.	Gloucester	G. & B.	2141	D. Ricardo, Esq.	
Hawtrej, M.	Rimpton, n.	Somerset	B. & W.	272	Bishop of Winton	*208
Hewson, T.	{ St. John's, South- hall, p. c. }	Middlesex	London		H. Dobbs, Esq.	
Hordern, J.	Chislet, v.	Kent	Canterbury	1145	Archbp. of Canterbury	*231
Howard, W.	Whiston, n.	York	York	927	Earl of Eddingham ...	*868
James, H.	Lytchett Matra- vers, n.	Dorset	Sarum	680	J. Howell, Esq.	*396
Jeffreys, R.	Corkfield, n.	Suffolk	Ely	1023	{ Master & Fell. of St. John's Coll. Cam.... }	*635
Johnes, T.	Tregynon, p. c.	Montgom.	St. Asaph	740	Lord Sudeley	87
Kendall, J. H.	{ St. Thomas, p. c. Launceston. }	Cornwall	Exeter	2231	Bishop of Exeter	116
Lawrence, W. R.	Whitechurch, p. c.	Somerset	B. & W.	423	{ Sir J. Smyth, Bart. & W. G. Laughton, Esq. }	88
Lett, C.	Lambeg, p. c.		Connor		Bishop of Connor....	
Lund, T.	Morton, n.	Derby	Lichfield	501	{ Master & Fell. of St. John's Coll. Cam.... }	*360
Maberly, T. A.	Cuckfield, v.	Sussex	Chichester	2586	Archbp. of Canterb...	*414
Maude, T.	Elvington, n.	York	York	391	Lord Chancellor	280
Mead, D.	Brewham, p. c.	Somerset	B. & W.	968	Sir H. Hoare, Bart....	102
Moore, R.	St. Patrick's, n.	Limerick				
Newcomb, G.	North Witham, n.	Lincoln	Lincoln	273	Dow. Vis. Downe, &c.	*300
Phillips, J.	{ St. Lawrence Lud- low, n. }	Salop	Hereford	5253	Lord Chancellor	*160
Pickard, G.	{ Warmwell, n. cum Pokeswell, n. }	Dorset	Sarum	{ 87 99 }	{ Representatives of the late J. Trenchard, Esq. }	*350
Radcliffe, J.	Kilcooly, n.	Ireland			Queen	
Riddell, T.	{ Kirkby Malzeard, v. cum Masham, v. }	York	Ripon	{ 4707 2995 }	{ Master & Fell. of Trin. Coll. Cambridge ... }	384
Rowen, R.	Ballyclugg, p. c.		Connor		Bishop of Connor	
Sharples, T.	{ St. Peter's, p. c. Blackburn. }	Lanc.	Cheshire		Rev. J. W. Whittaker	153
Shute, R.	Taunton St. James, p. c.	Somerset	B. & W.		Sir T. B. Lethbridge..	*254
Smith, H. C.	{ Monyash in Bake- well, p. c. }	Derby	Lichfield	409	Rev. H. K. Cornish ..	*74
Teed, F.	St. Michael, n.	Sussex	Chichester	1074	Lord Chancellor	116
Thomas, W.	Loppington, v.	Salop	Lichfield	660	Lord Chancellor	270
Waite, J.	Tathwell, v.	Lincoln	Lincoln	338	Bishop of Lincoln	227
Whateley, C.	Minchinhampton, n.	Gloucester	G. & B.	7255	D. Ricardo, Esq.	
Wightwick, H.	{ Codford St. Peter's, n. }	Wilts	Sarum	387	{ Mast. & Fell. of Pemb. Coll. Oxford	*380

* * * The Asterisk denotes a Residence House.

APPOINTMENTS.

Alderson, C.	{ Domestic Chapl. to the Dow- ager Duchess of Leeds }				Chester, R.	{ Residentary Preacher in the Cathedral of Cloyne, and Cur. of Cloyne }
Bartlett, W. O.	{ Official of the Peculiar of Great Canford and Poole }				Coghlan, J.	{ Curate of Newmarket, in the Diocese of Cloyne }
Brameld, G. W.	Curate of Louth, Lincolnshire				Coxe, R. C.	Donn. Chapl. to Lord Cowley
Calthrop, H.	{ Prebendary of Longdon, in Lichfield Cathedral }				Elmes, T.	Cur. of St. John's, Limerick
Campion, —	Cur. of Kilcoane, Dioc. of Cork				Farrington, E. H.	C. of Newton St. Petrock, Devon

APPOINTMENTS,—*continued.*

Finch, T.	{ Chaplain to the County Gaol of Northumberland	Lempriere, F. D.	{ Head Master of the Endowed Gramm. Sch. Helston, Cornw.
Fitzgerald, G.	{ Cur. of Enniscorthy, Diocese of Ferns	Lowe, E.	{ Second Curate of Westport, in the Diocese of Tuam
Fussell, H. D.	{ Stipendiary Curate of Fifield Bavant, Wilts	Malet, W. W.	{ Cur. of Bishopst, in the Parish of Bedminster
Gibbon, G.	{ Assistant Cur. of Holcombe, near Bury, Lancashire	Owen, J. B.	{ Afternoon Lect. of the Collegiate Church, Wolverhampton
Gilbard, Rev. W.	{ Second Master of Cheltenham Classical School	Oxenham, W.	{ Lower Mast. of Harrow School
Hennah, W. V.	{ Dom. Chapl. to Lord Radnor	Sawell, W. J.	{ Chaplain of New College, Oxf.
Henslow, E. P.	{ Surrog. for granting Marriage Licens. to the Archd. of Wells	Scurr, J.	{ Curate of Berwick Bassett and Highway, Wilts
Hickey, T.	{ Cur. of Ballinaboy, Dioc. of Cork	Strong, Archdn.	{ Canon of Peterborough Cathd.
Hirst, T.	{ Cur. of Wirksworth, Derbysh.	Taylor, R. A.	{ Curate of St. Paul's, Bristol
Hodge, C.	{ Dom. Chapl. to G. S. Foljambe, Esq. of Osberton Hall	Tottenham, E.	{ Preb. of Wells Cathedral
Hogan, J.	{ Curate of Dungannon	Treanor, J.	{ Fourth Vicar-Choral of Galway, in the Diocese of Tuam
Howard, W.	{ Domestic Chaplain to the Earl of Eillingham	Vicary, M.	{ Curate of Templeshanbo, in the Diocese of Ferns
Jenkins, —	{ Cur. of Batley, Yorkshire	Walsh, R.	{ Curate of Fenagh, in the Diocese of Leighlin
Lawless, G.	{ Surrogate of the Dioceses of Cashel and Emly	Willson, Rev. R.	{ Second Master of Free Grammar School, Leeds

CLERGYMEN DECEASED.

THE RIGHT REV. THE LORD BISHOP OF WORCESTER.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Birdwood, W. J.	Throwleigh, n.	Devon	Exeter	460	Lord Chancellor	*260
Chester, W. H. C.	Elstead, n.	Sussex	Chichester	174	Lord Selsey	*187
Clarke, L.	Downton, v.	Wilt	Sarum	3519	Winchester College....	*571
Fleet, C.	{ Durweston, n. (<i>cum</i> Bryanstone, n.) and Litchett Ma- travers	Dorset	Sarum	{ 418 135 }	E. B. Portman.....	*538
Gildart, F.	Spridlington, n.	Lincoln	Lincoln	250	— Howell, Esq.	*596
Green, H.	{ All Saints, v. Bristol (and Upton Snods- bury, v.)	Gloucester	G. & B.	Dean & Ch. of Bristol	160	
Gunn, W.	{ Sioley, n. (and Gorleston, v.)	Norfolk	Norwich	316		95
Hall, J.	{ Chew Magna, v. (<i>cum</i> Dandry, c.)	Somerset	B. & W.	267	R. Cubitt, Esq.	220
Hewatson, J.	Byrness, p.c.	Northumb.	Durham	3420	Rev. F. Upjohn.....	381
Lancaster, J.	Thornthwaite, p.c.	Cumberland	Carlisle	{ 2048 583 }	Heirs of R. Roberts, } Esq.	*634
Lloyd, O.	Langdale, p.c.	Westmorel.	Cheshire	174	Rector of Elsdon	75
Marshall, J.	Ovingdean, v.	Sussex	Chichester	314	Vicar of Crosthwaite .	54
Sheppard, J. R.	Thwaite, n.	Suffolk	Norwich	119	Rector of Grasmere....	71
Shillibeer, J.	Stoke Doyle, n.	Northamp.	Peterboro'	175	Rev. J. Marshall	*355
Smith, G. W.	Bawdsey, v.	Suffolk	Norwich	{ Exors. of late W. J. }	Sheppard, Esq.	193
Tellet, E.	{ Monk Hopton, p.c.) (<i>&</i> Much Wenlock, v.)	Salop	Hereford	162	G. Capron, Esq.	*142
Wilkinson, J.	Filerton, p.c.	Yorkshire	York	454	Lord Chancellor	170
Wood, W.	Coulsdon, n.	Surrey	Winchester	{ 208 2424 }	Sir W. W. Wynn	56
Wright, T.	Claydon, n.	Bucks	Lincoln	305	Sir C. B. Codrington ..	110
				516	Abp. of Canterbury ...	*656
				136	Sir H. Verney, Bart..	*540

Bearblock, J. At Lilliput, Hornchurch, Essex
 Berney, J. B. Late of Worstead
 Bowman, T. Cur. of Quedgley, Gloucestersh.
 Browne, W. S. Cur. of Redenhall, Norfolk
 Chester, T. At Ledsham, Yorkshire
 Edwards, R. Formerly Sur-Master of St. Paul's School
 (At Malacca, East Indies, Principal of the Anglo-Chinese College. (Nov. 28)
 Evans, J. Rev. Of Barrow-Court, Somersetsh.
 Gore, C. At Ashbourne
 Horne, M. At Parla, formerly Incumb. of St. Paul's Church, Nottingham

Morris, E. W. At Newbury, Berks
 Orme, C. C. Of Trinity College, Cambridge
 Richardson, C. A. Curate of St. John's, Wapping
 Salt, F. Head Master of the Free Grammar School at Wem
 Spencer, T. W. At Oraebessa, in Jamaica
 (Formerly Cur. of Saddieworth, and 40 years Head Master of the Free Gram. Sch. Haworth
 Sutcliffe, J. At Merriold, near Crewkerne
 Templeman, R. A. At Shaftesbury
 Wilkins, W. A. Of St. John's Coll. Cambridge
 Wilkinson, W. At Axbridge
 Wright, W. At Axbridge

UNIVERSITIES.

OXFORD.

In a convocation holden March 23, it was unanimously agreed to affix the University seal to a contract with Messrs. G. Baker and Son, for the erection of the University galleries and the Taylor building, according to a design by C. R. Cockrell, Esq., for the sum of 49,373*l*.

This day the contest for the Johnson Scholarships has been decided as follows:—

Theological Scholar—The Rev. Robert H. Gray, B.A. Student of Christ Church.

Mathematical Scholar—Edw. Warner, Esq. B.A., Wadham.

Peter Erle, Esq. M.A. Barrister-at-Law, and formerly Fellow of New Coll., was appointed Steward of that Society, in the room of the late W. Bragge, Esq.

Mr. Barrett, of Worcester College, and Mr. F. G. White, were elected Lord Crewe's Exhibitioners of Lincoln Coll.

Mr. Henry Houghton, from the Free Grammar School at Cheltenham, and Mr. Thos. Hill, from the Crypt School, in the city of Gloucester, were elected Scholars of Pembroke College, on the foundation of G. Townsend, Esq.

Mr. B. Price, B.A. of Pembroke Coll. was admitted a Scholar on the foundation of Sir J. Benet, Lord Ossulstone.

April 3.

This being the last day of Lent Term, a congregation was holden for granting degrees, &c. when the following were conferred:—

D. C. L.

Twiss, Travers, Fell. of University Coll.

M. A.

Snow, Rev. —, Merton Coll.
Sparling, Rev. J. Oriel Coll.

B. A.

Mynors, Rev. R. B. R. Christ Ch. Coll.

There will be an election at Trinity College on Monday, June 7, to fill up four vacant Scholarships on the foundation of that College. The vacant Chaplaincy at New College has been filled by the appointment of the Rev. W. J. Sawell, of Magdalen College.

April 21.

A congregation was holden, when the following degrees were conferred:—

M. A.

Clement, Rev. B. P. Exeter Coll.
Minton, Samuel, Exeter Coll.
Rawlinson, Rev. G. Fell. of Exeter Coll.
Scott, Rev. T. New Inn Hall.
Taylor, Rev. R. A. Magdalen Hall.
West, Rev. T. W. Magdalen Hall.
Wollaston, C. B. Exeter Coll.

B. A.

Lingen, R. R. W. Scholar of Trin. Coll.
Robertson, Robt. New Inn Hall.
Simmonds, J. Le L. St. Edmund Hall.

At the same time the Rev. D. A. Beaufort, M.A. of Jesus College, Cambridge, was admitted *ad eundem*.

At a convocation holden in the afternoon of the same day, the Proctors of the last year resigned their offices, and the new Proctors, having been previously elected by their respective colleges, were presented, for admission, to the Vice-Chancellor.

SENIOR PROCTOR.

The Rev. John Foley, M.A. Fellow of Wadham College.

JUNIOR PROCTOR.

The Rev. Wm. Walter Tireman, M.A. Fellow of Magdalen College.

The former was presented by the Rev. the Warden of Wadham College, the latter by Wm. Morgan, Esq. M.A. one of the senior Fellows of Magdalen College. After making the parliamentary declaration, taking the usual oaths, and being admitted by the Vice-Chancellor, with the accustomed ceremonies, to the office of the Proctorship, the new Proctors nominated the following gentlemen to be Pro-Proctors for the ensuing year:—

The Rev. Edward Cockey, M.A. and the Rev. Thomas Branker, M.A. Fellows of Wadham College.

The Rev. John Posthumus Wilson, M.A. and the Rev. Jas. Bowling Mozley, M.A. Fellows of Magdalen College.

Immediately before the resignation of the books and keys by the Senior Proctor to the Vice-Chancellor, Mr. Dayman, according to immemorial custom, made a Latin oration on the events of the past year.

The Election to Fellowships in Merton College will take place on the Wednesday in Whitsun week, and the candidates will be expected to deliver their testimonials and baptismal certificates to the Warden on Friday, the 28th of May.

Congregations will be holden for the purpose of granting graces, and conferring degrees, on the following days in the ensuing term, viz.—Thursday, May 13; Friday, May 21; and Friday, May 28.

No person will, on any account, be admitted as a candidate for the degree of B.A. or M.A., or for those of B.C.L. or B. Med. (without proceeding through Arts), whose name is not entered in the book for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of congregation.

There will be an election of four Scholars at Trinity College on Monday, June the 7th. Candidates must be above 16, and under 20 years of age, and will be required to present in person to the President certificates of baptism and testimonials of conduct, together with a Latin epistle to request permission to offer themselves at nine o'clock on Wednesday morning, June 2d.

A Founder's kin Fellowship is vacant in St. John's College, which will be filled up on Monday, the 28th of June. Candidates are required to send their names to the President, together with their pedigrees, properly attested, and certificates of their birth, and of their parents' marriage, on or before the 12th of June, and to present themselves for examination on Friday, the 25th of June, at ten o'clock in the morning.

An election of an Exhibitioner, on the Michel Foundation at Queen's College, will take place on Thursday, the 10th day of June next. At the same time there will be an election of two Exhibitioners on the Foundation of Sir Francis Bridgman, for natives of the counties of Lancaster, Chester, and Wilts. Candidates must be natives of the province of Canterbury, who have attained the full age of 15, and have not exceeded the age of 20 years; and if Members of the University, must not have been matriculated longer than twelve calendar months. Certificates of baptism, and testimonials of good conduct, must be delivered to the Provost of the said College, on or before Saturday, the 5th, and the examination will commence on Monday, the 7th of June.

CAMBRIDGE.

March 25.

The following gentlemen were elected University Scholars, on the Rev. Dr. Bell's foundation: T. Field, St. John's Coll.; H. Keary, Trin. Coll.

The following are the names of the Inceptors to the degree of Master of Arts, at the congregation held yesterday:

Blackall, S. Fell. of St. John's Coll.
Edleston, J. Fell. of Trin. Coll.
Foster, H. St. John's Coll.
Frere, J. A. Fell. of Trin. Coll.
Gregory, D. F. Fell. of Trin. Coll.
Guillemard, W. H. Fell. of Pemb. Coll.
Heath, D. I. Fell. of Trin. Coll.
Kingdon, G. T. Trin. Coll.
Manley, N. M. Fell. of St. John's Coll.
Marsh, W. Trinity Hall.
Mould, J. G. Fell. of C. C. C.
Naylor, T. H. Queen's Coll.
O'Brien, M. Caius Coll.
Potter, R. Fell. of Queen's Coll.
Townson, J. Fell. of Queen's Coll.
Walmisley, T. A. Trin. Coll.
Woolley, J. Emmanuel Coll.

At the same congregation the following degrees were conferred:—

D.C.L.

Banks, Rev. S. H. Trin. Hall.

D.P.

Merriman, S. W. J. Caius Coll.

HON. M.A.

Fortescue, Hon. D. F. Trin. Coll.

B.A.

Barker, H. C. Caius Coll.

Bund, T. H. B. Trin. Coll.

March 29.

Caius College Classical Examinations.—The following gentlemen of Caius Coll. obtained the classical prizes:—

SECOND YEAR	{ Halls, first prize. Gould, second ditto.
FIRST YEAR	{ Barker, first prize. Trevelyan, second do.

The Queen's Professor of the Civil Law has concluded his lectures for the

present term with the fortieth lecture of the course, and will resume them in Easter term on the 13th of May.

The following gentlemen were elected Foundation Fellows of St. John's Coll., in this university:—H. Thompson, J. A. Coombe, R. Ellis, and T. P. Boulton.

March 30.

The following will be the classical subjects of examination for the degree of B.A. in the year 1843:—"The Fourth Book of Xenophon's Memorabilia; Cicero's Oration for Milo."

The Marquis Camden, wishing to mark his sense of the respect shown to his late father by the University of Cambridge, has been pleased to express to the Vice-Chancellor and heads of colleges a desire to give annually a gold medal as a prize for the best exercise composed in Latin hexameter verse. It is proposed that the prize be subject to the following regulations:—

1. That this medal be called the "Camden Medal." 2. That the subject for the exercises be appointed by the Vice-Chancellor. 3. That notice thereof be issued on or before the 1st day of January in every year; and that the exercises be sent in to the Vice-Chancellor on or before the 31st day of the following March. 4. That no exercise exceed in length one hundred lines. 5. That all Undergraduates, who shall have resided not less than two terms before the day on which the exercises must be sent in, may be candidates for this medal. 6. That this medal be adjudged by the examiners for the Chancellor's medals; and that the prize exercise be recited publicly at the commencement. 7. That a copy of the successful exercise, when printed, be sent annually to the Marquis Camden, the donor of the medal.

April 1.

At a congregation held this day, the following graces passed the senate:—

1. To appoint Mr. Bacon, of King's College, deputy-proctor, in the absence of Mr. Maturin.

2. To appoint Mr. Hervey, of King's College, an examiner for Tyrwhitt's Hebrew scholarships.

3. To appoint Mr. Phillips, of Queen's College, an examiner for Tyrwhitt's Hebrew scholarships.

4. To allow the upper suite of rooms in the Fitzwilliam Museum to be used for a ball proposed to be given at the

ensuing commencement, for the benefit of Addenbrooke's Hospital; and to appoint the Vice-Chancellor, the Master of Pembroke College, and Prof. Willis, a syndicate, under whose sanction the arrangements requisite for this purpose shall be made by the committee of the governors of the hospital.

5. To authorise the Professor of Mineralogy to transfer the collection of minerals under his care from the room in the Pitt Press, where they are now deposited, to the western room under the New Library.

At the same congregation the following degree was conferred:—

D.M.

Fisher, W. W. Downing Coll.

April 14.

At a congregation held yesterday, the Vice-Chancellor gave notice that the examination for the Tyrwhitt's Hebrew scholarship will commence on the second Wednesday in May next.

The following notice has been signed by the Vice-Chancellor and heads of colleges:—"Whereas it has been represented to the Vice-Chancellor and heads of colleges, that several resident students of the university have of late been engaged in riding in 'steeple chases,' and otherwise promoting the same, we, the Vice-Chancellor and heads of colleges, hereby order and decree, that if any person *in statu pupillari* be hereafter found guilty of either of the offences above described, he shall be liable to the punishment of rustication or expulsion as the case shall appear to the Vice-Chancellor and heads of colleges to require."

April 23.

On Thursday last the following gentlemen were elected scholars of Trinity College:—Sheepshanks, Brimley, O'maney, Mansfield, Riley, Kinder, Felgate, Cubitt, Brian, Newman, Gibbs, Gray, Sargent, Gell. From Westminster—Jermy, Monkhouse, Greenshaw.

There will be congregations on the following days of the ensuing Easter term:—

Wed. May 12, at eleven.

Wed. May 26, at eleven.

Fri. June 11, (Stat. B.D. Com.) at ten.

Fri. June 25, at eleven.

Sat. July 3, at eleven.

Mon. July 5, at ten.

Fri. July 9, (end of Term) at ten.

PREVIOUS EXAMINATION—*Lent Term, 1841.*

EXAMINERS.

Richard Shilleto, M.A. Trinity College.
 George Whitaker, M.A. Queen's College.
 John Tozer, M.A. Caius College.
 James Goodwin, B.D. Corpus Christi College.

FIRST CLASS.

Acret, Qu.	Clarke, J. S. Joh.	Grignon, Trin.	Mason, Trin.
Adams, Joh.	Cobbold, Pet.	Gruggen, Joh.	Maul, Caius
Alston, Joh.	Cockle, Joh.	Hackman, Trin.	Middlemist, Chr.
Andrews, Clare	Coode, Trin.	Halls, Corp.	Mills, Joh.
Andrews, Pemb.	Cook, E. R. Trin. H.	Halls, Caius	Mitchell, Chr.
Ansted, Chr.	Cooke, W. Trin. H.	Harcastle, Pet.	Molesworth, Joh.
Armitage, Trin.	Coombe, Trin.	Hardisty, Joh.	Mulleneux, Emm.
Arnott, Emm.	Coppin, Trin.	Harman, Trin.	Murray, Corp.
Atkinson, Trin.	Corbett, Trin.	Haskoll, Clare	Nalder, Mag.
Babb, Joh.	Cotes, Cath.	Haviland, Joh.	Naylor, Trin.
Babington, Joh.	Coward, Pemb.	Hawtrej, Emm.	Nedham, Trin.
Bage, Joh.	Cox, Pemb.	Hickman, Emm.	Newman, W. Trin.
Bagley, Qu.	Cox, Jesus	Hildebrand, Clare	Oakes, Emm.
Banks, Chr.	Cramer, Trin. H.	Hindley, Qu.	Ogilvy, Mag.
Barnicoat, Joh.	Crawshay, Trin.	Hoare, G. T. Joh.	Orriss, Corp.
Barry, Caius	Crooke, Pemb.	Holcombe, Joh.	Owen, Sid.
Barstow, Jesus	Crossland, Sid.	Holden, Joh.	Packer, Cath.
Barton, Trin.	Darnborough, Pet.	Holligan, Trin.	Peacock, Trin.
Bashforth, Joh.	Degex, Pemb.	Hollingworth, Cath.	Pettigrew, Trin.
Battersby, Joh.	Deighton, Joh.	Homer, Jesus	Phipps, Pet.
Beck, Corp.	Dick, Trin.	Howard, Mag.	Piggott, Trin.
Belt, Emm.	Dodgson, Pet.	Howarth, Corp.	Pitman, Chr.
Bennett, Trin.	Dodwell, Clare	Howes, Pet.	Pix, Emm.
Bicknell, Trin.	Dover, Qu.	Hughes, Qu.	Pope, Jesus
Blackburn, Trin.	D'Oyley, Trin.	Humphreys, Qu.	Postlethwaite, Pet.
Blackburn, Pemb.	Drake, Sid.	James, J. C. Joh.	Pratt, Trin.
Blake, Trin.	Drew, Joh.	Jarvis, Chr.	Rastrick, Trin.
Blencowe, Chr.	Druce, Pet.	Jennings, Corp.	Rawson, Joh.
Bloomfield, Trin.	Elton, Sid.	Jerom, Qu.	Reeve, Pet.
Boteler, Joh.	Evans, Trin.	Johnson, Trin.	Reynolds, Chr.
Boulton, Trin.	Evans, Corp.	Johnson, Mag.	Roberts, Joh.
Bouverie, Trin.	Farr, Pemb.	Johnstone, Emm.	Robinson, Joh.
Brodie, Trin.	Farthing, Cath.	Jones, Trin.	Rowe, Caius
Brown, Trin.	Fenton, Corp.	Jowett, Joh.	Roy, Corp.
Brown, W. Joh.	Fenwick, Emm.	Joynes, Joh.	Royle, Qu.
Brown, Chr.	Foggo, Joh.	Kemp, Corp.	Rushton, Joh.
Bullivant, Qu.	Foot, Sid.	Koe, Chr.	Sadler, Qu.
Bullock, Caius	Foster, Mag.	Lang, Mag.	Sargent, Trin.
Bulmer, Joh.	Francis, Trin. H.	Lee, Mag.	Saunders, Qu.
Bunyon, Corp.	Frere, Corp.	Lewes, J. M. Trin.	Savile, Trin.
Burbury, Joh.	Fry, Joh.	Lewis, C. Trin.	Seymour, Trin. H.
Burges, Trin.	Garton, Cath.	Locke, Trin.	Sharp, H. W. Trin.
Burnaby, Trin.	Gibbs, Trin.	Lowther, Trin.	Slater, E. Joh.
Burrowes, Corp.	Gibson, Trin.	Lowther, Mag.	Smyth, Cath.
Burton, Trin.	Gifford, Joh.	Macfarlane, Cath.	Spackman, Corp.
Calvert, Pemb.	Girling, Joh.	Macleod, Trin.	Sparrow, Clare
Campbell, Joh.	Glover, Clare	Maddock, Corp.	Spedding, Emm.
Cartmell, Pemb.	Glyn, Trin.	Male, Chr.	Spencer, Joh.
Chalker, Joh.	Goodeve, Joh.	Mann, Trin.	Stewart, Caius
Chase, Qu.	Goodwin, Corp.	Mansfield, Clare	Stracey, Mag.
Christian, Joh.	Gould, Caius	Margetts, Clare	Strickland, Trin.
Christopher, Jesus	Gray, Trin.	Marshall, Trin. H.	Stutser, Trin.

Sutherland, Qu.	Tulk, Trin.	Watson, Jesus	Wickes, Mag.
Symons, Joh.	Twining, Trin.	Watson, Clare	Wingfield, Joh.
Tatlow, Trin.	Valrent, Pet.	Welby, Trin.	Wood, Trin.
Taylor, Trin.	Vivian, Trin.	Werge, Joh.	Young, Trin.
Thompson, Cath.	Watson, Trin.	Whitehouse, Sid.	Young, Corp.
Thornton, Pemb.			

SECOND CLASS.

Ager, Joh.	Fitton, Trin.	Kingdon, Joh.	Sandys, Joh.
Babington, Pemb.	Fitzgerald, Corp.	Knight, Joh.	Sartoris, Trin.
Balaam, Chr.	Fitz-Herbert, Joh.	Knipe, Emm.	Sharpe, W. J. Trin.
Bartlett, Qu.	Fowler, Qu.	Lighton, C. R. Joh.	Shepherd, Corp.
Becher, Jesus	Fox, Sidney	Lotherington, Joh.	Shuker, Joh.
Belaney, Cath.	Galton, Trin.	Mairis, Caius	Simpson, Cath.
Bidwell, Clare	Garrard, Corp.	Maude, Cath.	Smith, Qu.
Blacker, Joh.	Gell, Trin.	Milner, Emm.	Stokes, Joh.
Bradshaw, Cath.	Gillbank, Joh.	Minikin, Cath.	Tanqueray, Pemb.
Brereton, C. Trin.	Godfrey, Clare	Morris, Joh.	Theed, Clare
Brereton, Joh.	Goldham, Corp.	Muskett, Pet.	Thompson, Trin.
Bromley, Cath.	Goodman, Emm.	Nelthropp, Trin.	Tower, Joh.
Brunwin, Pet.	Grant, Emm.	Oldham, Jesus	Towers, Joh.
Carpenter, Joh.	Greaves, Trin.	Perram, Clare	Tryon, Joh.
Cartledge, Joh.	Greenwell, W. Joh.	Phillips, Corp.	Wardroper, Trin. H.
Chance, Trin.	Gwyn, Jesus	Pickering, Trin. H.	Watherston, Joh.
Charlesworth, J. B.	Hallett, Emm.	Pidcock, Corp.	Way, Trin.
Joh.	Harenc, Mag.	Podmore, Trin.	Way, Mag.
Cole, J. Joh.	Harris, Trin.	Puckle, Pet.	Welstead, Trin. H.
Cooper, Joh.	Hill, Emm.	Raynbird, Chr.	Whitelock, Joh.
Creyke, Cath.	Hodgkinson, Chr.	Richings, Chr.	Wilkinson, F. Joh.
Curtis, A. K. Joh.	Hogg, Corp.	Rippingall, Joh.	Wilson, Emm.
Dixon, Trin.	Holland, Cath.	Rohrs, Jesus	Wren, A. B. Joh.
Drummond, Corp.	Hudson, Jesus	Rose, Corp.	Yarranton, Sid.
Edge, Joh.	Hue, Pemb.	Royds, Chr.	Yeates, Joh.
Edwards, Trin.	Hutchinson, Corp.	Sanders, Cath.	Younge, Chr.
Firmin, Qu.			

PROCEEDINGS OF SOCIETIES.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

Church Building.—On Monday, the 19th instant, a meeting of the acting committee of the Incorporated Society took place at their chambers, St. Martin's - place, Trafalgar - square. The Bishop of Durham was in the chair; and there were also present the Bishops of St. Asaph and Hereford, the very Rev. the Dean of Chichester, the Rev. Drs. Spry and D'Oyley, the Rev. J. Lonsdale, N. Connop, jun., W. Davis, B. Harrison, and J. W. Rowden, Esqrs. Amongst the business transacted the following grants were voted—viz. for building churches and chapels at Ryde, in the Isle of Wight; Stowupland, Suffolk; St. Martin's parish, in the city of Hereford; Gainsborough, Lincolnshire; Southwick; Monkwearmouth, Durham;

Flushing, in the parish of Mylor, Cornwall. Enlarging and rebuilding churches at Charbeston, Pembrokeshire; Abergwilli, Carmarthenshire; Shipham, Somersetshire; Wetherly, Yorkshire; and Winstor, Derbyshire. Increasing the accommodation by repewing the churches at Rayleigh, Essex; Prior's Marston, Warwickshire; St. Paul's and St. James's parishes in the city of Norwich; Betly, Staffordshire; Shutford, Oxfordshire; Llangyniew, Montgomeryshire. Enlarging the church at Sellack, Herefordshire; and enlarging the accommodation by building galleries in the churches at Woolaston, Northamptonshire; and Great Wigston, Leicestershire, &c.

NATIONAL SOCIETY.

THE monthly meeting of the Committee of the National Society took place on Wednesday, the 7th inst., His Grace the Lord Archbishop of Canterbury, president, in the chair. The members present were the Lords Bishops of London, Winchester, St. Asaph, Ely, and Lichfield; the Very Rev. the Dean of Chichester; the Reverends H. H. Norris, H. H. Milman, and John Jennings; G. F. Mathison, Esq., Joshua Watson, Esq., and the Rev. J. Sinclair. Grants to the amount of 1300*l.* towards building, enlarging, or fitting up school-rooms, were confirmed; and eighteen schools received into union. A plan and estimate, by Mr. Blore, for the erection of dormitories to accommodate sixty pupils in separate rooms at the Training College, Chelsea, were approved. Twelve applications for the office of Inspector were referred to the Committee of Correspondence; and the 26th of

May was fixed upon as the day for the annual meeting of the society, and the examination of the children attending the central schools.

A special meeting of the General Committee took place on the 23d inst. His Grace the Archbishop of Canterbury, president of the society, in the chair. There were present the Lords Bishops of London, Durham, Ely, Hereford, Lichfield, and Llandaff; Lord Ashley, &c. Grants to the amount of 1080*l.* towards building, fitting up, and enlarging school-rooms were confirmed; forty-four schools were received into union; the rules and regulations for the society's Training College at Stanley Grove, Chelsea, were considered; and the Rev. James Hill, M.A. and the Rev. Henry Hopwood, M.A. were appointed inspectors of National Schools.

MISCELLANEOUS INTELLIGENCE.

BATH AND WELLS.—*Diocesan Church Building Association.*—At the Quarterly Meeting held at the Palace, at Wells, a grant of 300*l.* was voted in aid of the chapel of ease, to be called St. Stephen's, now building in the parish of Walcot.

Church Education.—The following summary of the Education Returns contained in the Annual Report of the Bath and Wells Diocesan Board of Education will be read with the greatest gratification by all who take an interest in the diffusion of education on the principles of the Church:—

The Diocese of Bath and Wells contains:

Population, 1831.	No. of Benefices.	No. of Clergy.	Children under Instruction.			
			Sun- day.	Daily.	Infant & Dames.	Total.
402,500	441	617	19,108	17,624	8,782	45,705

The Returns for 1839 shewed:

Sunday.	Daily.	Infant & Dames.	Omitted.	Total.
19,396	15,550	1,994	1,004	37,944

Being less than those now presented by 7761.

Returns have been received from every parish in the diocese, except from 10 in the deanery of Crewkerne, 1 in the deanery of Taunton, and 5 in the deanery of Dunster, = 16; having a

population of 15,745. Taking the children of the poor under instruction in the diocese, as appear by the foregoing tables, to be more than *one-ninth* of the whole population, there will be, as the proportion of those 16 parishes, 1719 to be added to the above total; 45,705 + 1,749 = 47,454 children under instruction.

CHESTER.—*Manchester.*—The total amount lately raised in Manchester for building and endowing new churches is 61,500*l.*, distributed as follows:—Manchester and Eccles Church Building Society, 31,500*l.*; Ten Churches Fund, 20,000*l.*; Miss Atherton, 10,000*l.* Total 61,500*l.*

Lord Francis Egerton, M.P., has given the munificent donation of 600*l.*, to the fund of the Manchester and Eccles Church Building Society.

Winwick Rectory Bill.—The rectory is to be divided into the following districts, each to form a distinct parish of itself:—viz., the township of Winwick-with-Hulme, and Houghton-with-Middleton and Arbury; of Croft-with-Southworth; of Newton-in-Mackerfield; of Lowton; of Ashton-in-Mackerfield; of Kenyon; of Golborne; of Haydock; each of which to be a rectory, and of Culcheth, which is to be a vicarage. The rector of the district, comprising the townships of Winwick-with-Hulme, and Houghton-

with-Middleton and Arbury, is to continue the rector of Winwick, and to be exonerated from the cure of souls in the other districts. The division may be made during the incumbency of the present incumbent (Rev. J. J. Hornby), with his consent in writing; but not to take place until the alterations of Winwick-hall are completed, nor with respect to the townships of Golborne and Haydock respectively, until their population shall amount to 2000 and churches shall have been built under the church extension acts (which are incorporated with the present act), or by means of funds raised for the purpose, sufficient to accommodate 600 persons; nor, with respect to the township of Kenyon, until the population shall amount to 400, and a church built sufficient to accommodate 250 persons. After the division, the rector or vicar of each district is to have exclusively the cure of souls within the district, and to have the like authority over the curates and ministers of the chapels within his district, as the rector of Winwick now has; and each incumbent is to be entitled (in addition to the surplice fees and pew rents, if any, and a parsonage-house and glebe) to all the tithes or commutation rent arising within the district, the rector of Winwick remaining entitled to so much of the tithe as does not go for the endowment of the others. And the tithes of the present parish of Winwick are to be exonerated from the stipends now payable by the rector to the respective curates of the chapels of the townships composing the rectory. The rectors and vicars of the new rectories and vicarage are to be entitled to all the endowments and emoluments to which the curates are now entitled, except the stipends now payable by the rector of Winwick, and except the rights of the existing curate of the chapelry of Newton-in-Mackerfield, and those of the curate for the time being of the church of St. Thomas, in Ashton-in-Mackerfield. The rectory of Ashton-in-Mackerfield is to be charged with the payment of 50*l.* per annum to the perpetual curate of St. Thomas, in that township. The patronage of the new rectories and vicarage is to belong to the party for the time being entitled to the advowson of the rectory of Winwick, under indenture of the 29th of Oct., 1840. Each of the churches within the districts is to be maintained by the inhabitants of the district. The parsonage-house, called Winwick-hall, is to be reduced with

reference to the diminished income of the rector. The houses now occupied by the curates of the townships of Croft-with-Southworth, Newton-in-Mackerfield, Lowton, Ashton-in-Mackerfield, and Culcheth, are to be the parsonage-houses of the incumbents of the new districts; and power is given to the patron and the ordinary, and the rector of Winwick, to lay out a sum to be stated in the bill, in purchasing and providing parsonage-houses for the other rectories, and glebe land for all; and provision is made for effecting the necessary purchases. The parsonage-houses and glebes are to be vested in the several rectors and vicar.

DURHAM.—A meeting of the Training School Committee was lately held at Bishop Cosin's Library, the Dean of Durham in the chair, at which it was resolved, on the motion of the Archdeacon of Durham, to open a Training School at Durham, at Midsummer next. It will be placed in connexion with the National School, and under an efficient director. The young men will be kept in a state of strict discipline, and they will be boarded and lodged, and instructed in every branch of knowledge necessary for a parochial schoolmaster, on the payment of 14*l.* a-year. Those who may desire a higher kind of instruction will be able to obtain it by a somewhat higher payment.

At the quarterly meeting of the Diocesan Church Building Society, held at Bishop Cosin's Library, the following grants were voted:—100*l.* to new church at Blaydon, in Winlaton parish; 100*l.* to new church at Southwick, in Monkwearmouth; 100*l.* to the enlargement of St. Ann's chapel, Bishop Auckland; 40*l.* to the enlargement of St. John's Lee; 15*l.* to the enlargement of the church at Heddon-on-the-Wall. And the following resolution was passed:—"That the cordial thanks of this meeting be given to the Rev. Thomas Gisborne, for his handsome donation of 500*l.*, without which the Society must have withheld all grants during the present year."

At the quarterly meeting of the Diocesan School Society, held on the same day, the following grants were voted:—50*l.* to the Castle-Garth school, Newcastle; 25*l.* to the new school at Newfield, in St. Andrew Auckland; 15*l.* to the enlargement of Byer's Green school, in St. Andrew Auckland; 25*l.* to the new school at Coundon, in St.

Andrew Auckland; 5*l.* to the general purposes of Shildon school; and 25*l.* annual grant to Training school.

Bishop Van Mildert's Monument.—We have great pleasure in announcing that the statue of Bishop Van Mildert has arrived in Durham, and is safely deposited in the Cathedral. It is pronounced a good likeness by the friends of the late bishop who have seen it in Rome; but the natural curiosity of the subscribers and the public on this head cannot, for the present, be gratified, as it is deemed inexpedient to open the case until the arrival of the pedestal. The execution of this was entrusted to the Pope's mason (who was usually employed by Canova), and, from his numerous engagements, has been delayed. It is to be embarked, however, at Leghorn, about the 1st of next month.

New Church at Tynemouth.—This beautiful structure, from the design of Mr. Green, architect, is now complete. It is of the modern style of architecture, with a neat spire, and pleasantly situated at the north-west end of the village. It will hold about 500 persons.

Wallsend.—Two very beautiful Gothic oak chairs have been presented for the chancel of Wallsend church, by John Adamson, Esq., of Newcastle, the coverings of which have been executed in needle-work by Mrs. Armstrong, of the former place. The devices on the backs of the chairs are to represent Gothic stained windows. The dove descending amidst rays of light appears in the one; and the Agnus Dei surrounded with a glory in the other. The seats are in imitation of beautifully stained rose windows, the angels presenting tre and quatre foils. The above-named lady a year ago worked also a very rich and chaste altar-cloth for the same church.

St. Paul's Chapel, Westgate Hill, Newcastle.—The foundation-stone of this chapel was laid only on the 15th of May, last year, and the works, much to the credit of the parties who have been employed on them, being now completed, one of the opening services has been solemnized in the chapel, according to previous announcement, on which occasion, prayers were read by the Rev. H. W. Wright, M. A., Incumbent of St. John's, assisted by the Rev. W. Maughan, and an impressive and appropriate sermon was delivered by the Rev. R. C. Cox, M. A., the vicar of Newcastle, from

1 Chron. xxix. 5, "Who then is willing to consecrate his service this day unto the Lord?" The situation selected for the chapel is peculiarly favourable, being in the centre of an increasingly populous district; the building is isolated, as we think all churches and chapels should be, as far as is practicable, and is surrounded by a spacious plot of ground, intended for a cemetery, which, when completed, will form a most suitable place of sepulture, and be very ornamental to the neighbourhood. The style adopted in the building is of the Norman character.

EXETER.—Exeter Diocesan Society for Promoting the Study of Church Architecture.—A society under this name has recently been formed, of which the Bishop of Exeter is president, and Lord Courtenay and Sir T. D. Acland, Bart., are vice-presidents. It has already enrolled nearly fifty members; and the provisional committee has published an address, in which it says—"It has appeared to several members of the Church, that a society similar to that now existing in Oxford, would be highly useful in this diocese; and that by collecting architectural books, prints, drawings, models, casts, and practical details of the best churches in Devonshire and Cornwall; by furnishing a central point, where such information would be gladly received, and from which it would be willingly communicated; by stimulating rural deans, and clergymen and laymen in general, to a more minute and jealous care of their churches; and by furnishing materials for the formation of a correct taste, it would prove of essential benefit to the Church."

GLOUCESTER AND BRISTOL.—New Churches.—On Tuesday, April 20, the Lord Bishop of Gloucester and Bristol consecrated St. James's church, at Barton Terrace, near Gloucester. The building is a very neat and substantial structure, well fitted up, and will accommodate 630 persons, half the sittings being free. The bishop, attended by his two chaplains, the Rev. T. Murray Browne and the Rev. Henry Bate, arrived at the church at eleven o'clock, where he was received by the Hon. and Very Rev. the Dean of Gloucester, the Rev. Canon Banks, and a large assembly of the clergy and principal inhabitants. His lordship went through the ceremony with the greatest devotion and solemnity. The Rev. T. A.

Hedley, who is appointed minister of the district church, read the prayers, and the Rev. S. Lysons preached an appropriate sermon from Genesis xxviii. 16, 17.

On Wednesday, the bishop consecrated St. Luke's church, High Orchard, near Gloucester, which has been built and endowed by the Rev. S. Lysons, who is appointed the minister. The sermon was preached by the Rev. T. A. Hedley from Luke x. 2. It was an admirable discourse, and was listened to with the deepest attention by the numerous auditors. The church was erected from a design by T. Fulljames, Esq., architect of Gloucester, and is a neat structure in the later style of "early English." It is calculated to accommodate 600 persons: there are 100 free sittings.

On Thursday, the bishop consecrated St. Paul's church, Whiteshill, near Stroud. This church, a beautiful structure of the Norman style of architecture, is capable of accommodating more than 600 persons, and 500 of the sittings are free.

For the above churches we are indebted to our Diocesan Church Building Association. The first was completed by it, the society having taken upon itself the liabilities of the contractors, which they were unable to meet to the extent of nearly 600*l*. That munificent benefactor, the Rev. Dr. Warneford, has contributed largely both to that and Whiteshill. The bishop, besides subscribing to the building of these churches, has given towards the endowment of the first 250*l*. towards that of St. Paul's, Whiteshill, 100*l*., and also 100*l*. towards the endowment of St. John's, King's Parade, Clifton, to be consecrated on April 27th. The dean and chapter of Gloucester have given 250*l*. towards the endowment of St. James's. St. Luke's church originated with the Diocesan Church Building Association; but it was afterwards taken up in the most liberal spirit by the Rev. Samuel Lysons, who built and endowed it entirely at his own expense. The building of St. Paul's church, Whiteshill, was promoted by the above Association to the extent of 500*l*.; and here again Dr. Warneford has contributed 700*l*. towards the endowment. Collections were made after each consecration, which were very liberal. At Whiteshill alone more than 150*l*. was collected at the door, and above forty of the clergy attended the bishop on the last occasion.

A chapel of ease has been erected at North Nibley, Gloucestershire, at the sole expense of George Bengough, Esq., of the Ridge, and of this city. Mr. Bengough has further evinced his generosity and attachment to the Church of England by endowing this chapel with 150*l*. per annum. We understand that the Rev. Mr. Weidman has been appointed the minister. We are happy also to hear that chapels of ease are about to be erected at Pill and Bishport, near this city; the first for the peculiar accommodation of the seafaring population in that densely populous and poor hamlet; the latter for the use of the poor colliers in the hamlet of Bedminster. Two sites are nearly prepared for the erection of new churches in Bedminster; the chapel to be built at Bishport is likely to be commenced shortly; and the preparations for building the new district church, to be called St. Luke's, are in a progressive state.

Schools.—We are happy to learn that the Rev. Dr. Warneford has given the sum of 50*l*. to the establishment of a school at Hucclecote, near this city, and to the improvement of the one at Churchdown.

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HEREFORD.—*Clun, Salop.*—The first stone of a new church was laid at Chapel Lawn, parish of Clun, Salop, on March 31st, in the presence of the neighbouring freeholders, by the Rev. Edward Swainson, curate. The chapel is to cost about 730*l*. and will be built in the lancet-window style (13th century), and be capable of holding 220 persons, the sittings being nearly all free. The Earl of Powis has contributed 100*l*. to the undertaking, and has also promised a handsome set of communion plate. The Diocesan and Metropolitan Church Building Societies will both contribute liberally. The Rev. Chas. Swainson, the vicar, in addition to his subscription to the fund for building a third church in the parish, has given 100*l*. and the Rev. Edward Swainson 100*l*. Several of the freeholders have subscribed 20*l*. each, and others have engaged to carry the stone for the building.

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LICHFIELD.—We hear it is proposed to build a new church in the poor and populous hamlet of Fradly, in the parish of Alrewas, near Lichfield, which contains a population of 600 souls, and is much resorted to by boatmen who trade on

the canals with which it is intersected. The sum of 500*l.* and a site have been already obtained; but it is much hoped that a sufficient sum may be collected to build a good and substantial edifice fit to be a parish church. [Amongst other means adopted in order to raise the necessary funds, Mr. Gresley, of Lichfield, has kindly offered to contribute the proceeds of a volume of parochial sermons, which he purposes to publish by subscription. Those who feel disposed to aid in this way are requested to send their names, with the number of copies desired, to our publisher, Mr. Burns.]

A meeting of the Lichfield Diocesan Church Extension Society was held March 26th, at the Guildhall, Lichfield, the lord bishop of the diocese in the chair, when the following liberal grants were made:—For building a church at Forebridge, near Stafford, 450*l.*; ditto, at Mow Cop, in the parish of Wolstanton, 350*l.*; for rebuilding the parish church of Boystone, Derbyshire, 70*l.*; ditto of ditto of Betley, Staffordshire, 120*l.* The amount of additional church accommodation proposed in the above buildings and rebuildings is 1,378 seats, of which 677 are free.

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A procession was then formed to the church, and the usual forms having been read by Robert Swan, Esq., the registrar, the service commenced, the prayers being read by the Rev. J. B. Stonehouse, the bishop officiating on the north side of the altar, assisted by the Rev. Charles Sheffield. The sermon was preached by Mr. Sheffield, after which the churchyard was consecrated. In the evening the sermon was preached by the lord bishop. The collections made after the two sermons amounted to upwards of 30*l.* The following is a list of most of the neighbouring gentry and clergy who attended:—Sir Robert Sheffield, Bart., and the Misses Sheffield, Lady Strickland, Marmaduke Constable, Esq., Sir Charles Anderson, Bart., Molyneux Shuldham, Esq., Charles Anderson, Esq., the Rev. J. B. Stonehouse, the Rev. Charles and Mrs. Sheffield, the Rev. Charles Lloyd, the Rev. Messrs. Bowstead, Peel, Hutton, Miller, Newmarsh, Cheesborough, Atkinson, J. Atkinson, Pooley, Drake, Van Hemert, Skipworth, Wilson, Morier, Alderson, &c. Captain and Mr. Collinson, Mrs. Stonehouse, Mrs. Sandars, Mr. Peacock, besides almost all the respectable yeomanry of the district. The benefit of this church in a neighbourhood abounding in dissent will be great; and a spacious school is soon to be established on the plan of the National Society, by which it is hoped many of the rising generation will be educated in dutiful attachment to our catholic and apostolic church. The neighbouring church of Frodingham is about to be rebuilt, as is the church at Glandford Brigg. The foundation of a new church will be laid at Gainsborough in the course of the spring. A new church at Grantham is already in progress, and the church is gaining life and strength in almost every part of the county.

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Westminster.—A new church is about to be erected in the parish of St. Margaret, Westminster, in which places of worship are very much needed. We learn that the cost for building the intended edifice is estimated at 7000*l.*, and that only about 2000*l.* have as yet been realized.

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Oxford.—The Bishop of Oxford intends, if God permit, to hold confirmations throughout the county of Berks during the month of May, and has appointed the following places and made the following arrangements for that purpose:—Abingdon, Monday, May 10, at three o'clock; Wantage, Tuesday, May 11, at twelve; Shriivenham, Wednesday, May 12, at two; Hungerford, Thursday, May 13, at three; Newbury, Friday, May 14, at eleven; Reading, Saturday, May 15, at eleven; Eray, Windsor, Oakingham.

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The age of sixteen may be considered as the earliest period, at which young persons, in general, are in a state to engage in so sacred a dedication of themselves to God. But should there be circumstances which would induce you to wish to present any candidates at an earlier age, in such case you will use your own judgment and discretion.—I am, your affectionate brother,

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day, 20th; King's Cliffe, Friday, 21st; Oundle, Monday, 24th; Cranford, Tuesday, 25th; Thrapstone, Wednesday, 26th; Finedon, Thursday, 27th; Higham Ferrers, Friday, 28th; Wellingborough, Saturday, 29th; Northampton, Tuesday, June 1st; Gayton and Towcester, Wednesday, 2d; Daventry, Thursday, 3d; Middleton Cheney, Friday, 4th; Brackley, Saturday, 5th; West Haddon, Tuesday, 8th; Welford, Wednesday, 9th; Market Harborough, Thursday, 10th; Weldon, Friday, 11th; Kettering, Saturday, 12th. — The service to begin each morning at 11 o'clock. The candidates should be in the church and take their places a short time before the service begins; and you will be good enough to give to each of them a ticket of approval, signed by yourself, specifying the name and the age. — The Bishop purposes to hold confirmations throughout Leicestershire in the months of July and August.

RIPON. — On Monday, March 29th, the beautiful new church of St. Thomas, recently erected at Stanningley, in the parish of Leeds, was consecrated by the Lord Bishop of Ripon. A very numerous and highly respectable congregation attended to witness the interesting ceremony.

SALISBURY. — *Diocesan Board of Education.* — A meeting was lately held, at which were present the Right Rev. the President, the Ven. Archdeacons Macdonald and Lear, Rev. Canon Fisher, Hon. and Rev. C. A. Harris, W. Curtis, Esq., G. E. Eyre, Esq., Rev. Messrs. N. Smart, &c. &c. Lord Weymouth's Foundation School, at Warminster (of which the Rev. C. M. Arnold, of St. John's College, Cambridge, has recently been appointed master), was, at the request of the trustees, and of Mr. Arnold, admitted into union with the board. Two exhibitioners to the training school in the Close were elected. There were five candidates; and, after weighing the testimonials and the reports of the Examiners who had been appointed by the local boards to inquire into their qualifications, the choice fell on Elizabeth Imber, of Boyton, and Charlotte Smith, of Hindon. It was resolved, that two other exhibitions, of 8*l.* per annum each, in the training school for mistresses at Salisbury, and two of 10*l.* per annum

each, in the training school for masters at Winchester, should be filled up at the quarterly meeting on the 13th of July, provided that sufficiently approved candidates shall then be presented to the board.

Churches. — The ancient parish church of Wilton, Wilts, is about to be taken down, and a new one has begun to be erected on another site near to that of the old church. The parish church of Hill Deverell, in that county, is also about to be rebuilt, the present church being old and dilapidated, and too small for the congregation; and the parish church of Great Bedwin is to be re-pewed in part, to afford better accommodation for the inhabitants of that extensive and populous parish.

WINCHESTER. — *Portsea.* — The Queen Dowager has subscribed 20*l.* towards the erection of the new parish church at Portsea. Her Majesty has also given 20*l.* towards the erection of a new church in Stokes Bay, near Gosport.

Lambeth. — An intimation has been made to the Rev. Dr. D'Oyley, rector of Lambeth, that her Majesty has been pleased to make a munificent donation from the revenue of the Duchy of Cornwall, of the sum of 300*l.* in aid of the fund now raising in that parish for the erection of three new churches.

YORK. — His Grace the Archbishop intends, in June, making a tour of confirmation throughout his diocese, and will then consecrate the new churches at Gleadless and Darnall.

The Visitation. — The long pending and painful investigation into charges of misappropriation of Minster funds and simony against the Very Rev. Dr. Cockburn, Dean of York, was brought to conclusion on the 2d inst. when the Archbishop of York, on full proof of guilt, passed sentence of deprivation and deposition in the following terms: —

"My Rev. Brethren, — Having now for nearly fifty years, as Bishop of Carlisle and Archbishop of this province, held a high and most responsible station in the church — a station to which duties no less important than solemn are inseparably attached — it might be expected that, in the course of so long a period, occasions would sometimes arise, when in the faithful

and conscientious discharge of my corrective authority, I should be required to incur the sacrifice of personal feelings of a very painful nature. Such, in fact, has before been the case, but in no former instance have those feelings been so painfully and so acutely excited as in the present truly afflicting one; and nothing but the strongest sense of the paramount duty I owe to the church in general, and to the church of York in particular, could induce me to sign the sentence, which has now been submitted to me by my learned commissary for my approbation. But after a very attentive and careful perusal of the evidence on which the sentence is grounded, I find it unhappily such as to leave no doubt that simony has been committed in its most aggravated form, and that the Dean of York has been guilty of one of the greatest ecclesiastical offences; that he has been in the practice of disposing of his clerical patronages, not for the purpose for which it was entrusted to him, but for lucre, putting out of question every consideration of the individual whom he has nominated as patron, and instituted as ordinary for the cure of souls. Criminality of this kind, than which the canon law scarcely knows any greater, established by legal and convincing proof, against so high a dignitary of the church, has appeared to me, after the maturest and most anxious consideration, to demand a sentence which shall prevent a repetition of such practices, mark in the strongest man-

ner the sense which the Church entertains of them, and remove the dangerous effect of so ill an example. The Dean has neither met the charge, nor shown the smallest compunction for the offence; but, on the contrary, in his letters to the Chapter Clerk, in October last, declared (and has recently repeated the declaration), 'that if he had a hundred livings he would sell them all.' In such a case I feel that leniency would be misplaced, or rather, indeed, that it has been rendered impossible; and therefore, under a deep sense of the responsibility of my episcopal office, I consider it to be my bounden duty to pronounce the sentence of deprivation upon him from the dignity and privileges of the deanery of York."

The following are the preferments which were held by the Dean of York, and which have become vacant in consequence of his deprivation, by the sentence of the Archbishop:—the Deanery, in the gift of the Crown; the rectory of Kelston, Somerset, in the diocese of Bath and Wells, in the patronage of J. Neeld, Esq.; and the vicarage of Thornton, in the county and diocese of York, in the gift of the Dean.

York Minster.—The Dean and Chapter of Durham have subscribed 200*l.* towards the restoration of York Minster. The total subscriptions announced to this time amount to something over 15,200*l.* being 9,000*l.* or 10,000*l.* short of the estimated repairs.

IRELAND.

Additional Curates Fund Society.—The second annual meeting of the above society took place lately, in the Rotunda, in Dublin. It appeared from the report that the committee have made grants to thirty-three districts, some of which, indeed nearly all, are very populous, to provide churches and clergymen for their inhabitants. The total receipts of the society for the year amounted to 1,364*l.* 19*s.* 7*d.* There was a balance of the receipts of last year amounting to 581*l.* 4*s.* 8½*d.*; so that the entire sum in possession of the society amounted to 1,946*l.* 4*s.* 3*d.*, from which sums were to be deducted the expenses, leaving the available sum 1,103*l.* The committee have entered

into arrangements for the support of additional clergymen, amounting to 1,404*l.* Upon the whole it appears that the society is flourishing.

DOWN AND CONNOR.—William Wilson, Esq., a member of the committee of the Down and Connor Church Accommodation Society, has given the sum of 4,000*l.* for the endowment and building of another church in Belfast; to which the committee have added 750*l.* to purchase a suitable site. Such munificence as this ought not to be allowed to pass unnoticed. When the servants of God make great sacrifices for his cause, they should be able to feel, that good men appreciate such

acts of self-denial, and honour the character of him that does them. The example is worthy of imitation; would that it were more generally followed.

A petition is in course of signature among the clergy in Ireland, praying for the restoration of the ten bishoprics abolished some few years since, without any State endowment or seat in parliament. The election to rest with the bishops and clergy.

DERRY AND RAPAOE.—It is proposed, with the sanction of the bishop, to build a church and schoolhouse, by subscription, in the mountainous part of the parish of Dunboe, (diocese of Derry,) adjoining the three parishes of Drumachose, Macosquin, and Aghanelloo, where there are numerous families belonging to the church, and also to the Romish and dissenting bodies. Taking the proposed site of the church as the centre of a circle two miles in diameter, there are within these limits 254 families, or 1,872 individuals, the nearest of whom is at least three miles distant from any place of worship; and of these about 700 are children, in a great measure without education, and at present beyond the reach of the church. It is supposed that 1,000*l.* will be required to build both church and school house in the plainest man-

ner. If this sum is raised, and if a district is formed, "the Additional Curates Fund Society" will give annual assistance towards paying the clergyman, and the remainder will be supplied by the liberality of individuals. But although this will afford a present provision, and therefore facilitate the erection of the proposed buildings, so soon as the above-mentioned sum is collected, it is, nevertheless, deemed expedient to make some arrangement for securing a permanent endowment, and subscriptions are therefore solicited for both objects.

ARMAGH.—*Episcopal Munificence.*—We have frequently to record the generosity of the lord primate, who is prepared to resign all claims to the rectorial tithes of the parish of Donaghadee, now falling into his possession, in order that he may add to the income of the vicar of the parish, and endow the new church at Carrowdore, which, together with the glebe-house, will be erected at his grace's expense; upwards of 350*l.* per annum will thus be relinquished by the lord primate, and bestowed on two deserving clergymen. The Rev. Henry Stewart, lately appointed to Carrowdore, was for many years a faithful and laborious clergyman in the archdiocese of Armagh.

SCOTLAND.

DIOCESE OF EDINBURGH.—On Tuesday, March 30th, a special meeting of the clergy of the diocese of Edinburgh was held in St. Paul's Chapel, York Place, in obedience to a mandate issued by the Episcopal College. Prayers having been read by the Hon. and Rev. G. Yorke, one of the ministers of the chapel, they proceeded to the election of a bishop in room of the late Right Rev. James Walker, D.D. when the very Rev. Charles Hughes Terret, A.M. late Fellow of Trinity

College, Cambridge, Senior Minister of St. Paul's Chapel, and Dean of the Diocese of Edinburgh, was unanimously elected. The consecration is intended to take place at Aberdeen, on the 2d of June.

The annual confirmation was held in St. John's Chapel, Edinburgh, on Thursday, April 1st, by the Right Rev. Bishop Russell, LL.D. in room of the Right Rev. James Walker, deceased, when 150 persons were confirmed.

TO CORRESPONDENTS.

We beg leave to thank our Correspondent from Philadelphia for his kind and interesting present, as well as the good wishes expressed in his letter. Every thing like intercourse with the American Church is in our eyes a privilege.

We have also to acknowledge the receipt of the documents forwarded to us by "C. B. D.," and to express our obligations to him for doing so.